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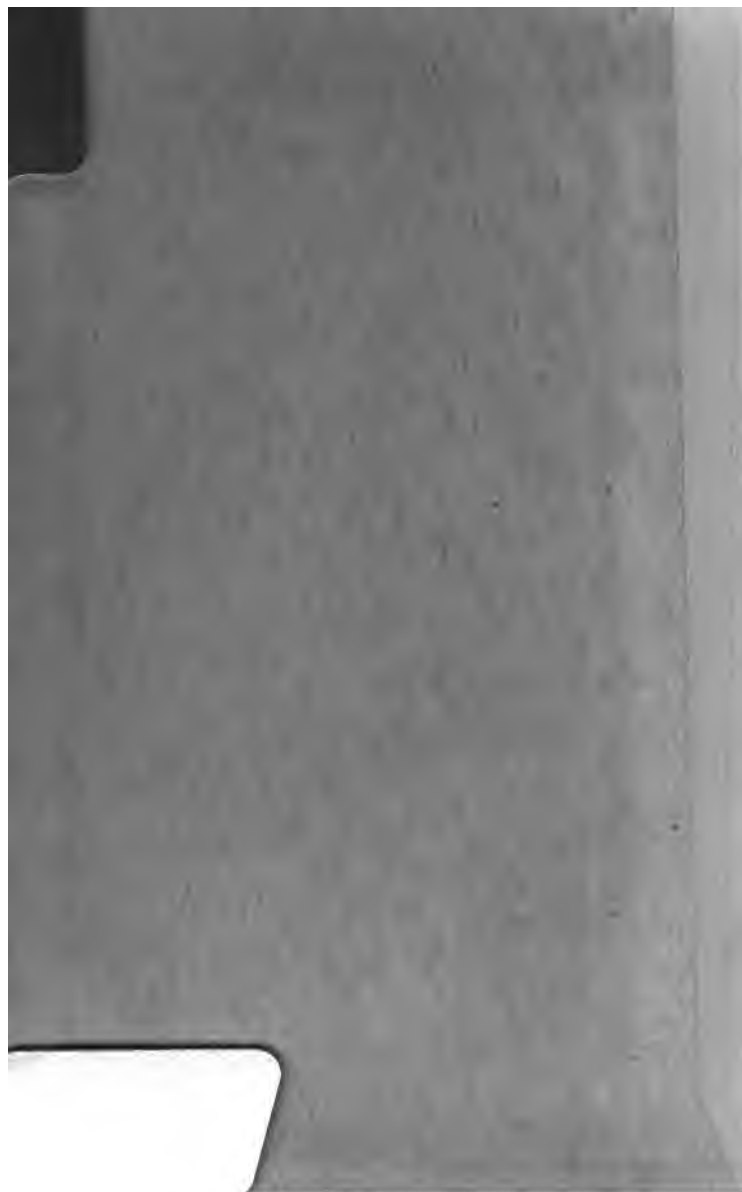
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PART I

SELECTIONS

FROM

GREEK EPIC AND DRAMATIC POETRY

WITH INTRODUCTIONS AND NOTES

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Oxford

AT THE CLARENDON PRESS

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P R E F A C E.

THESE selections are intended to give help to those who are just beginning the study of the more difficult part of Greek literature. The Introductions and Notes are perhaps longer than some will think desirable, but for my own part I believe that boys would gain by less constant use of a dictionary and grammar in the earlier stages of instruction. Such helps will never teach them to examine the connection of sentences, or to pick out the exact word required by the context, or to contrast Greek and English idioms. This is perhaps the reason why the translations of those leaving school are for the most part so inadequate that even good 'composers' fail to make English of a piece of Demosthenes. For a long time it is necessary that the work done at school should be translated from beginning to end, again and again, by the teacher to the boys in the best English at his command, and that the real study of a passage should come *after* the lesson has been said; and should consist rather in obtaining a thorough mastery of the connection of the passage, and a knowledge of the exact meaning of every word in it, than in the dreary hunt after possibilities in a dictionary. Therefore the notes, though copious, are not likely to take the place of the teacher, but merely to supplement the explanations given *viva voce*.

The editions I have used are these. For Homer—Faesi and La Roche; for Aeschylus—Dindorf and Wecklein; for

Sophocles—Dindorf, Campbell, Schneidewin and Wolff; for Euripides—Dindorf, Kirchoff, Hartung and Elmsley; for Aristophanes—Dindorf, Koch, Paley and Müller. In the Introductions I have found Bernhardt's great work on the Literature of Greece of the most service.

Oxford, March 17, 1875.

E. A.

WOLFF
DINDORF
KIRCHOFF



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WOMEN
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INTRODUCTORY.

I.

To any one taking a general survey of Greek poetry, two features will present themselves with striking prominence. First, he will observe the unbroken development of poetry among the Greeks, and secondly, the connection of the various dialects, Ionic, Doric, and Attic, with the various kinds of poetical expression.

(1) No other European nation can compare with Greece in self-development, whether we consider the vigour and intensity of the internal force or the entire absence of external interference. The Greek never rested content with his gains; nor did he borrow help from without. In politics each form of constitution was rapidly pushed to the furthest limits; then it ceased to exist, and became the groundwork of a higher type; thus despotisms passed into oligarchies, and oligarchies into democracies, and when these declined Hellenic nationality gave way before foreign intervention. In poetry we begin with the Epos (for earlier forms have not been preserved), and proceed through Elegiac to Lyric poetry, which in turn passes away to make room for the Drama. A great part of this development took place within the space of 150 years. Solon, the Elegiac poet, may be placed at 590 B. C., and in 490 B. C. Aeschylus was already thirty-five years old; between these dates falls the great body of

lyric poetry. Then follows the period of Pericles when tragedy was carried to its height by Sophocles; the Peloponnesian war witnessed the decline of tragedy but may be said to be the period of comedy; in another generation poetry almost ceased to exist, except in the new comedy of Menander; and no new form arose in a later period. The poetry of the Alexandrines, beautiful as it is in the hands of Theocritus, is merely an after-glow, without real life or warmth.

The special causes underlying this progress would require long and minute examination; yet the progress is in itself by no means unintelligible; it keeps pace with intellectual growth. Even in our own lives, though the parallel must not be pressed, we can trace a development somewhat similar: stories of heroes or fairies are our earliest delight; then songs appealing to the feelings attract us; last of all comes dramatic poetry, and Shakespeare is the favourite of settled age. The reason is, I doubt, that at first the imagination goes forth in full vigour, unfettered by any limitations outward or inward; self and the outward world are at one, not because we are lost in the world, but because the world is, as it were, absorbed in us. Gradually the harmony is broken: we begin to know that 'this is I;' we have each our own feelings and reflections, which strive for utterance in some special, individual way. This is the lyric period; and when once more the effort is made to bring these individual feelings and lives into connection with the general laws of human nature, there comes what may be called the dramatic period of life. Something not unlike this, far as a nation may be compared with a man, and ancient culture with modern, went on in Greece. The progress and changes in the development of poetry are no more than an embodiment of the changes which took place

Greek thought; for poetry was the reflex of culture, and all thought was expressed in verse. As the Greek world grew more individualized and more thoughtful, the Epos was no longer an adequate medium for expressing the inward nature. For in the Epos there was no room for individual feeling, but everything was typical and ideal. The poet was exclusively the servant of the Muses, by whom the song was put into his lips: he told a tale, he did not express his own emotions; and now emotions were eager for utterance. This new desire gave birth to the Elegy, in which, while only partially breaking away from the epic form, the poet spoke his own thoughts on subjects of the moment. It is in elegiac poetry that Solon calls on the Athenians to go to Salamis and fight for the lovely islands that Theognis vituperates his enemies, and embodies the proverbial wisdom of his time (a point of union between the Elegy and the matter-of-fact Epos of Hesiod). It is in the elegy also that Mimnermus sorrows over the shortness of life—almost the only subject on which epic poetry gives utterance to reflection. But as feeling became more diversified and more readily uttered, especially when a more highly developed music came to the aid of poetry, this simple monotonous form was insufficient. Hence arose the lyric metres and diction, reaching their highest point in the hands of Simonides and Pindar, the contemporaries of Aeschylus. It is in the lyric period that Greek culture exhibits the greatest diversity. The Persian war fixed every eye on a single struggle, and brought into prominence the collision of man's presumption and God's purposes, a thought which for years occupied the highest minds of Greece. Under this influence Aeschylus and Sophocles wrote, and Athens became the home of Greek culture. The subsequent changes in the hands of Euripides and the rise of comedy

are due to the peculiar nature of Athenian democracy, the passionate party-spirit, the delight in rhetorical extravagance and sophisticated refinement. As the severity of thought declined also, more attention was paid to the emotions and the dramatic situations arising from these when in collision with each other.

(2) The dialect of epic poetry is mainly Ionic, though modified in passing through a long succession of minstrels until it attained a peculiar form. The elegiac poets also were Ionic, using much the same dialect as the epic, but discarding a few archaisms, e. g. the infinitives in *-μεναι*, and the 'extended' forms like *ὄρααν, ὄρώσι*. They also introduced something of the native dialect spoken by the writer. Thus the Attic dialect begins to emerge in the elegy of Solon; and Mimnermus uses the *κ* of the new Ionic (in *κορέ*, etc.), which never occurs in Homer. But no elegiac poetry is Doric or Aeolic. Theognis, a Dorian, of Megara, writes in different dialects, according as he writes elegiac or lyric poetry. On the other hand, no lyric poetry is Ionic. For shorter and softer themes Aeolic is used; for choric poetry, Doric. The reason of the distinction probably was that the first great composers in each of these styles were Aeolians and Dorians, and therefore these dialects seemed the most fitted for these kinds of composition and remained fixed for them. (Compare the use of Lowland Scotch in songs, after the example set by Burns.) Among the Dorians also choric poetry was put to state uses, and so tended to become the especial property of that tribe. Iambic poetry, on the other hand, was essentially Attic; and hence in dramatic poetry the chorus retains the old Doric, but the dialogue and speeches exhibit Attic. In a similar manner we find even in prose Ionic set apart as the dialect of history. *Herodotus* uses it, though a Dorian by birth. Doric,

gain, is the language of philosophy and mathematics, until at last prose, like poetry, settled at Athens and allowed the fortunes of the Attic dialect.

II.

When poetry had run her course, and her influence as becoming relaxed, the Greeks began to ask, 'What poetry?' The answer given was twofold. Plato said that poetry was 'a lie,' meaning that it was an imitation, once removed from things as we see them, which are again imitations once removed from the eternal and ideal. Hence truth could in no way be expected from poetry—most of all from dramatic poetry, where the illusion is carried furthest—but only appearances. Thought as living after the real and essential was the enemy of the imagination, which is content with the outside of things as we happen to see them. Aristotle, on the other hand, allowed that poetry was imitation; but he aimed for it that it was imitation under the influence of thought. The poet in imitating rearranges his creations in the connection of cause and effect, that is, he brings them within the sphere of general laws; and therefore poetry is more earnest and philosophic than prose. It does not relate facts, except as parts of a whole; there is nothing isolated in it, nothing irrational. So far from being 'a lie,' it recreates the world in the light of ideal truth.

III.

The selections have been taken from the Epos and the drama. These two styles are connected, and yet widely different. The Epos supplied the 'myths' or subject-matter for the drama; characters and sentiments were

sought by the dramatists in the epic poets ; and, allowing for difference of metre and dialect, the language of the tragedians is Homeric to a very large extent. But while the Epos uses one metre, and one only (the hexameter, the most solemn and stable of all metres), the drama employs two wholly distinct kinds of metre — (1) the iambic (the most prosaic of metres), in which the dialogue was composed; (2) the lyric, in which the choric parts were sung to some accompaniment of music. A more vital difference lies in the fact that the Epos is narrative, the Drama representative ; in the one the story is told, in the other it is acted. This allows the epic poet to diversify his theme with all kinds of episodes and descriptions — nay, he must describe what he would have us see, for we cannot see it for ourselves. The thread which binds together the various parts of his work is elastic. He lingers round objects, even when only remotely connected with the main thesis ; a sceptre has its history ; heroes meeting in the field stay to compare genealogies ; the faithful dog is not forgotten among those who recognize Odysseus on his return. We are not only told what things are, but also how they have come to be what they are. The interest is excited by a number of successive strokes, as it were ; and though the end is never left out of sight, it is often not the main object of the moment. Of all this the drama is the reverse. The scene is presented to the eye, so that description is entirely out of place, except in reference to occurrences which cannot take place on the stage, an epic element occupying a considerable place in tragedy. The dramatic poet omits many details, being careful only that the scenes which follow each other on the stage shall be intelligibly connected. The probability of the incidents and the past *history of the characters* is nothing to him. His work does

not admit of breaks or pauses; the action gathers round a central point, and cannot leave off till it is done. On the other hand, his work must not run out to such lengths that the spectator cannot comprehend the whole. Hence concentration and compression are as necessary to the drama as development to the Epos. The dramatic poet is also bound by conditions of time and place, which are of no importance to the epic poet, who can transport the reader hither and thither as he will. His characters must interpret themselves, for the poet cannot come between them and the audience. Again, the Epos is concerned with the far past, and takes no thought of the present; the dramatist only goes to the past for 'myths,' in which he may embody the thought of the present. The Epos teaches by ideals, bringing before us a race of heroes, with whom the gods themselves were not ashamed to mingle; a race, of which after generations are only a poor and debased copy: it is the poetry of faith and wonder. The drama teaches by contrast; it exhibits man as contending with supernatural forces, or with his own passions; opens up deep questions of the moral guidance of the world and the final destiny of man. It is the poetry of thought and criticism; and the spectator turns away from the exhibition with mingled fear and sympathy, and a certain awful sense of the mystery of life.

IV.

In historical times epic poems were recited throughout Greece by the Rhapsodes (*ῥάπτεω φῶδι*). At first such recitations were probably held at any time or place where an audience could be gathered together. Afterwards they formed part of the public festivals, as, for instance, at Sicyon (*Hdt. 4. 67*), at Epidaurus (Plato, *Ion 530*), and

at Athens during the Panathenaea (Plato, l. c.) The passages recited were shorter or longer as required; whether the whole of such long poems as the Iliad and Odyssey were ever recited at one and the same time we can neither affirm nor deny. The occasion was solemn and dignified. The favour of the presiding deity was sought in a hymn prefixed to the Epos. The rhapsode himself was distinguished by a peculiar dress, at least in the later epochs, wearing a crimson robe when reciting from the Iliad, and a violet robe when reciting from the Odyssey. The poems were delivered in a kind of recitative; but the rhapsode played a short prelude on a cithara (*ἀνεβάλλετο*). This at least was the practice of earlier times; afterwards it seems to have been discontinued, and the rhapsode carried a branch of laurel in the place of the cithara.

In the 'Ion' of Plato we have a picture of one of these rhapsodes. The whole dialogue should be read, but the following extracts may convey a general impression. The interlocutors are Socrates and Ion of Ephesus, the rhapsode.

(P. 530). *Socr.* 'I often envy the profession of a rhapsode, Ion, for you have always to wear fine clothes, and to look as beautiful as you can is a part of your art. Then, again, you are obliged to be continually in the company of many good poets, and especially of Homer, who is the best and most divine of them; and to understand him, and not merely learn his words by rote, is a thing greatly to be envied. And no man can be a rhapsode who does not understand the meaning of the poet. For the rhapsode ought to interpret the mind of the poet to his hearers, and he cannot do this well unless he knows what he means. All this is greatly to be envied.'

Ion. 'That is true, Socrates; and that has certainly *been the most* troublesome part of my art; and I believe

that I can speak about Homer better than any man; and that neither Metrodorus of Lampsacus, nor Stesimbrotus of Thasos, nor Glaucon, nor any one else that ever was, had as good ideas about Homer as I have, or as many of them. You ought to hear my embellishments of Homer. I think that the Homeridae should give me a golden crown as a reward for them.'

(P. 535). *Socr.* 'I wish you would tell me frankly, Ion, what I am going to ask of you. When you produce the greatest effect upon the spectators in the recitation of some striking passage, such as the apparition of Odysseus leaping forth on the floor, recognized by the suitors and casting his arrows at his feet; or the description of Achilles rushing at Hector, or the sorrows of Andromache, Hecuba, or Priam, are you in your right mind? Are you not carried out of yourself, and does not your soul in an ecstasy seem to be among the persons or places of which she is speaking, whether they are in Ithaca or in Troy, or whatever may be the scene of the poem?'

Ion. 'That proof strikes home to me, Socrates. For I must confess that at the tale of pity my eyes are filled with tears, and when I speak of horrors my hair stands on end and my heart throbs.' (From Prof. Jowett's translation.)

(2) The dramas were acted at the Dionysiac festivals at Athens, more especially at the 'great Dionysia' in the spring, when the more settled weather allowed voyaging, and strangers from all parts were present in the city. The theatre was a large structure, on the south-west slope of the Acropolis, with seats cut out of the native rock, and open to the sky. The chorus, the germ of the drama, was furnished by the state, or rather at the expense of private individuals, who came forward to

discharge public burdens. A number of choruses were trained each year, and contended for a prize. The expense of the chorus, including the dress and maintenance of the persons composing it, the salary of the trainer, and rent of a room for training, was very considerable. Lysias 21, p. 698 *καταστάς δὲ χορηγὸς τραγωδοῖς ἀνήλωσα τριάκοντα μνᾶς*, i. e. about 120*l*, a large sum in those times. If we consider that there were choruses for comedies as well as tragedies, choruses of flute-players, which were more expensive than tragic, and choruses of boys, the assertion that dramatic entertainments had cost Athens as much as wars against the barbarians, though exaggerated, is not mere extravagance of language. In the earlier epochs the poet acted his own plays; afterwards, the stage became a profession, as with us, and actors were hired by the poet, his liberty of choice being subject to the casting of lots. The training of these men was extremely laborious and careful, for they were under the necessity of taking women's parts as well as men's, and as the immense size of the theatre and fixed character of the parts allowed no facial expression, every modulation of feeling was expressed by the voice. The dress of the actors was conventional; and the parts were more particularly distinguished by the use of masks, which also, by some mechanical contrivance, assisted the actor in filling the theatre with his voice. When a poet wished his play to be acted he applied to the archon, who, if the play seemed worthy, 'allotted a chorus.' The training and preparation then commenced, and prizes were allotted after competition to the best plays, the works of the first three poets being considered worthy of reward.

1.
HOMER.

1.

IL. 18. 354-617.

Achilles is at length aroused to take part in the war by the death of his friend Patroclus. His mother Thetis visits Hephaestus in order to obtain armour for her son. The shield is described at length.

Παννύχιοι μὲν ἔπειτα πόδας ταχύν ἀμφ' Ἀχιλῆα
Μυρμιδόνες Πάτροκλον ἀνεστενάχοντο γοῶντες·
Ζεὺς δ' Ἥρην προσέειπε κασιγνήτην ἄλοχόν τε
 ' ἔπρηξας καὶ ἔπειτα, βοῶπις πότνια Ἥρη,
ἀνστήσασ' Ἀχιλῆα πόδας ταχύν· ἦ ρά νυ σείο 5
ἐξ αὐτῆς ἐγένοντο κερηκομόωντες Ἀχαιοί·

Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη
 ' αἰνότατε Κρονίδη, ποῖον τὸν μῦθον εἶπες.
καὶ μὲν δὴ πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,
ὅσπερ θνητὸς τ' ἐστὶ καὶ οὐ τόσα μῆδεα οἶδεν· 10
πῶς δὴ ἔγωγ', ἣ φημι θεάων ἔμμεν ἀρίστη,
ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις,
οὐκ ὄφελον Τρῶεσσι κοτεσσαμένη κακὰ ράψαι;

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον· 15
 Ἡφαίστου δ' ἴκανε δόμον Θέτις ἀργυρόπεζα
 ἄφθιτον ἀστερόεντα, μεταπρεπέ' ἀθανάτοισιν,
 χάλκεον, ὃν ῥ' αὐτὸς ποιήσατο κυλλοποδίων.
 τὸν δ' εὖρ' ἰδρῶοντα ἐλισσόμενον περὶ φύσας,
 σπεύδοντα· τρίποδας γὰρ εἰκόσι πάντας ἔτευχεν 20
 ἐστάμεναι περὶ τοῖχον εὐσταθέος μεγάροιο,
 χρύσεια δέ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκεν,
 ὄφρα οἱ αὐτόματοι θεῖον δυσαίατ' ἀγῶνα
 ἦδ' αὐτίς πρὸς δῶμα νεοίατο, θαῦμα ἰδέσθαι.
 οἱ δ' ἦτοι τόσσον μὲν ἔχον τέλος, οὐατα δ' οὐπω 25
 δαιδάλεα προσέκειτο· τὰ ῥ' ἤρτυε, κόπτε δὲ δεσμούς.
 ὄφρ' ὄγε ταῦτ' ἐπονείτο ἰδυίησι πραπίδεσσιν,
 τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.
 τὴν δὲ ἴδε προμολοῦσα Χάρις λιπαροκρήδεμνος
 καλή, τὴν ὤπυιε περικλυτὸς ἀμφιγυήεις· 30
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν
 'τίπτε, Θέτι τανύπεπλε, ἰκάνεις ἡμέτερον δῶ
 αἰδοίη τε φίλη τε; πάρος γε μὲν οὔτι θαμίζεις.
 ἀλλ' ἔπεο προτέρω, ἵνα τοι πὰρ ξείνια θείω.'
 Ὡς ἄρα φωνήσασα πρόσω ἄγε δία θεάων. 35
 τὴν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροῦλου
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν·
 κέκλετο δ' Ἡφαιστον κλυτοτέχνην εἰπέ τε μῦθον
 'Ἡφαιστε, πρόμολ' ὦδε· Θέτις νύ τι σείο χατίζει.'
 τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις 40
 'ἦ ῥά νύ μοι δεινὴ τε καὶ αἰδοίη θεὸς ἔνδον,

ἦ μ' ἐσάωσ', ὅτε μ' ἄλγος ἀφίκετο τῆλε πεσόντα
 μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἦ μ' ἐθέλησεν
 κρύψαι χωλὸν ἔοντα· τὸτ' ἂν πάθον ἄλγεα θυμῷ,
 εἰ μὴ μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπῳ, 45
 Εὐρυνόμη, θυγάτηρ ἀψορρόου Ὀκεανοῖο.
 τῆσι παρ' εἰνάετες χάλκεον δαίδαλα πολλὰ,
 πόρπας τε γναμπτάς θ' ἑλικας κάλυκας τε καὶ ὄρμους
 ἐν σπῆϊ γλαφυρῷ· περὶ δὲ ῥόος Ὀκεανοῖο
 ἀφρῷ μορμύρων ῥέεν ἄσπετος· οὐδὲ τις ἄλλος 50
 ἤδεεν οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,
 ἀλλὰ Θέτις τε καὶ Εὐρυνόμη ἴσαν, αἶ μ' ἐσάωσαν.
 ἦ νῦν ἡμέτερον δόμον ἵκει· τῷ με μάλα χρεῶ
 πάντα Θέτι καλλιπλοκάμῳ ζῳάγρια τίνειν.
 ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήϊα καλὰ, 55
 ὄφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὄπλα τε πάντα.

Ἡ καὶ ἀπ' ἀκμοθέτοιο πέλωρ αἶητον ἀνέστη
 χωλεύων· ὑπὸ δὲ κνήμαι ῥώνοντο ἀραιαί.
 φύσας μὲν ῥ' ἀπάνευθε τίθει πυρὸς, ὄπλα τε πάντα
 λάρνακ' ἐς ἀργυρέην συλλέξατο, τοῖς ἐπονεῖτο· 60
 σπόγγῳ δ' ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρ' ἀπομόργνυ
 αὐχένα τε στιβαρὸν καὶ στήθεα λαχνηέντα,
 δῦ δὲ χιτῶν', ἔλε δὲ σκῆπτρον παχὺ, βῆ δὲ θύραζε
 χωλεύων· ὑπὸ δ' ἀμφίπολοι ῥώνοντο ἄνακτι
 χρύσειαι, ζῳῆσι νεήνισιν εἰοικυῖαι. 65
 τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐδῇ
 καὶ σθένος, ἀθανάτων δὲ θεῶν ἅπο ἔργα ἴσασιν.
 αἰ μὲν ὕπαιθα ἄνακτος ἐποίπνουν· αὐτὰρ ὁ ἔρρων

πλησίον, ἔνθα Θέτις περ, ἐπὶ θρόνου ἴζε φαεινοῦ,
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν 70

‘τίπττε, Θέτι ταυνύπεπλε, ἰκάνεις ἡμέτερον δῶ
 αἰδοίη τε φίλη τε; πάρος γε μὲν οὔτι θαμίζεις.
 αὔδα ὃ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
 εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.’

Τὸν δ' ἡμίβητ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα 75
 ‘Ἥφαιστ', ἦ ἄρα δὴ τις, ὄσαι θεαὶ εἰς' ἐν Ὀλύμπῳ,
 τοσσάδ' ἐνὶ φρεσὶν ἦσιν ἀνέσχετο κήδεα λυγρὰ,
 ὄσος' ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγ' ἔδωκεν;
 ἐκ μὲν μ' ἀλλάων ἀλιάων ἀνδρὶ δάμασσεν,
 Αἰακίδῃ Πηληϊῖ, καὶ ἔτλην ἀνέρος εὐνήν 80
 πολλὰ μάλ' οὐκ ἐθέλουσα. ὁ μὲν δὴ γῆραϊ λυγρῶ
 κεῖται ἐνὶ μεγάροις ἀρημένος, ἄλλα δέ μοι νῦν
 υἱὸν ἐπεὶ μοι δῶκε γενέσθαι τε τραφέμεν τε,
 ἔξοχον ἠρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·
 τὸν μὲν ἐγὼ θρέψασα φυτὸν ὡς γουνῶ ἀλωῆς, 85
 νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἶσω
 Τρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὐτίς
 οἴκαδε νοστήσαντα, δόμον Πηληϊῶν εἶσω.
 ὄφρα δέ μοι ζῶει καὶ ὄρα φάος ἠελίοιο,
 ἄχνηται, οὐδὲ τί οἱ δύναμαι χραισμησαι ἰούσα. 90
 κούρην ἦν ἄρα οἱ γέρας ἔξελον υἱες Ἀχαιῶν,
 τὴν ἄψ' ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων.
 ἦτοι ὁ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς
 Τρῶες ἐπὶ πρύμνησιν εἴειλον, οὐδὲ θύραζε
 εἶων ἐξίεναι. τὸν δὲ λίσσοντο γέροντες 95

Ἄργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον.
 εἴθ' αὐτὸς μὲν ἔπειτ' ἠγαίνετο λοιγὸν ἀμῦναι,
 αὐτὰρ ὁ Πάτροκλον περὶ μὲν τὰ ἄ τεύχεα ἔσσειεν,
 πέμπε δὲ μιν πόλεμόνδε, πολὺν δ' ἄμα λαὸν ὄσασεν.
 πᾶν δ' ἤμαρ μάρναντο περὶ Σκαιῆσι πύλῃσιν· 100
 καὶ νύ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων
 πολλὰ κακὰ ρέξαντα Μενoitίου ἄλκιμον υἱὸν
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἔκτορι κῦδος ἔδωκεν.
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα
 υἱεῖ ἐμῷ ὠκυμόρφῳ δόμεν ἄσπίδα καὶ τρυφάλειαν 105
 καὶ καλὰς κνημίδας, ἐπισφυρίοις ἀραρυίας,
 καὶ θώρηχ'· ὃ γὰρ ἦν οἱ, ἀπώλεσε πιστὸς ἐταῖρος
 Τρωσὶ δαμείν· ὁ δὲ κεῖται ἐπὶ χθονὶ θυμὸν ἀχεύων·

Τὴν δ' ἠμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις
 'θάρσει· μὴ τοι ταῦτα μετὰ φρεσὶ σῆσι μελόντων. 110
 αἶ γάρ μιν θανάτοιο δυσηχέος ᾧδε δυναίμην
 νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι,
 ὡς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὐτε
 ἀνθρώπων πολέων θαυμάσσεται, ὅς κεν ἴδηται.'

Ἔως εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας, 115
 τὰς δ' ἐς πῦρ ἔτρεψε, κέλευσέ τε ἐργάζεσθαι.
 φύσαι δ' ἐν χοάνοισιν εἰκόσι πᾶσαι ἐφύσων,
 παντοίην εὐπρηστον αὐτμὴν ἐξανείσαι,
 ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὐτε,
 ὄππως Ἐφαιστός τ' ἐθέλοι καὶ ἔργον ἄνοιτο. 120
 χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε
 καὶ χρυσοῦν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα

θῆκεν ἐν ἄκμοθέτῳ μέγαν ἄκμονα, γέντο δὲ χειρὶ
 ραϊστῆρα κρατερῆν, ἐτέρηφι δὲ γέντο πυράγρην.

Ποίει δὲ πρῶτιστα σάκος μέγα τε στιβαρόν τε 125
 πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαεινὴν,
 τρίπλακα μαρμαρέην, ἐκ δ' ἀργύρεον τελαμῶνα.
 πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ
 ποίει δαίδαλα πολλὰ ἰδυίησι πραπίδεσσιν.

Ἐν μὲν γαίαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ
 θάλασσαν,

130

ἠελιόν τ' ἀκάμαντα σελήνην τε πλήθουσας,
 ἐν δὲ τὰ τείρεα πάντα, τὰ τ' οὐρανὸς ἐστεφάνωται,
 Πηληϊάδας θ' Ὑάδας τε, τό τε σθένος Ὠρίωνος
 Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησὶν καλέουσιν,
 ἧτ' αὐτοῦ στρέφεται καὶ τ' Ὠρίωνα δοκεύει, 135
 οἷη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.

Ἐν δὲ δύο ποίησε πόλεις μερόπων ἀνθρώπων
 καλὰς. ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλαπίνας τε,
 νύμφας δ' ἐκ θαλάμων δαΐδων ὑπο λαμπομενάων
 ἠγίνεον ἀνὰ ἄστρῳ, πολὺς δ' ὑμέναιος ὀρώρει· 140
 κούροι δ' ὀρχηστῆρες ἐδίδων, ἐν δ' ἄρα τοῖσιν
 αὐλοὶ φόρμιγγές τε βοὴν ἔχον· αἱ δὲ γυναῖκες
 ἰστάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκάστη.
 λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἔνθα δὲ νεῖκος
 ὠρώρει, δύο δ' ἄνδρες ἐνείκεον εἵνεκα ποιηῆς 145
 ἀνδρὸς ἀποφθιμένου· ὁ μὲν εὔχετο πάντ' ἀποδοῦναι,
 δῆμψ πιφαύσκων, ὁ δ' ἀναινέτο μηδὲν ἐλέσθαι·
 ἄμφω δ' ἰέσθην ἐπὶ ἴστορι πεῖραρ ἐλέσθαι.

λαοὶ δ' ἀμφοτέροισιν ἐπήπυον, ἀμφὶς ἀρωγοί·
 κήρυκες δ' ἄρα λαὸν ἐρήτουν· οἱ δὲ γέροντες 150
 ἔιατ' ἐπὶ ξεστοῖσι λίθοις ἱερῶ ἐνὶ κύκλῳ,
 σκῆπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἠεροφώνων·
 τοῖσιν ἔπειτ' ἦϊσσον, ἀμοιβηδὶς δὲ δίκασον.
 κεῖτο δ' ἄρ' ἐν μέσσοισι δύω χρυσοῖο τάλαντα,
 τῷ δόμεν ὅς μετὰ τοῖσι δίκην ἰθύντατα εἶποι. 155
 Τὴν δ' ἐτέρην πόλιν ἀμφὶ δύω στρατοὶ εἶατο λαῶν
 τεύχεσι λαμπόμενοι. δίχα δὲ σφισιν ἦνδανε βουλή,
 ἢ διαπραθέειν ἢ ἄνδιχα πάντα δάσασθαι,
 κτῆσιν ὄσσην πτολίεθρον ἐπήρατον ἐντὸς ἔεργοι·
 οἱ δ' οὐπω πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο. 160
 τεῖχος μὲν ῥ' ἄλοχοί τε φίλαι καὶ νῆπια τέκνα
 ῥύατ' ἐφεσταότες, μετὰ δ' ἀνέρες οὓς ἔχε γῆρας·
 αἱ δ' ἴσαν· ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη,
 ἀμφῶ χρυσεῖω, χρύσεια δὲ εἶματα ἔσθην,
 καλῶ καὶ μεγάλῳ σὺν τεύχεσιν, ὥστε θεῶ περ, 165
 ἀμφὶς ἀριζήλω· λαοὶ δ' ὑπ' ὀλίζονες ἦσαν.
 οἱ δ' ὅτε δὴ ῥ' ἴκανον ὄθι σφίσιν εἶκε λοχῆσαι,
 ἐν ποταμῷ, ὄθι τ' ἀρδμὸς ἔην πάντεσσι βοτοῖσιν,
 ἐνθ' ἄρα τοίγ' ἴζοντ' εἰλυμένοι αἴθιοπι χαλκῷ.
 τοῖσι δ' ἔπειτ' ἀπάνευθε δύω σκοποὶ εἶατο λαῶν, 170
 δέγμενοι ὀππότε μῆλα ἰδοῖατο καὶ ἔλικας βούς.
 οἱ δὲ τάχα προγένοντο, δύω δ' ἅμ' ἔποντο νομῆες
 τερπόμενοι σύριγξι· δόλον δ' οὔτι προνόησαν.
 οἱ μὲν τὰ προιδόντες ἐπέδραμον, ὦκα δ' ἔπειτα
 τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πῶεα καλὰ 175

ἀργεννῶν οἴων, κτείνον δ' ἐπὶ μηλοβοτῆρας.
οἱ δ' ὡς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσίην
εἰράων προπάροιθε καθήμενοι, αὐτίκ' ἐφ' ἵππων
βάντες ἀερσιπόδων μετεκίαθον, αἴψα δ' ἴκοντο.
στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχθας,
βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν. 181
ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ὀμίλειον, ἐν δ' ὀλοὴ Κῆρ,
ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον,
ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν·
εἶμα δ' ἔχ' ἀμφ' ὤμοισι δαφνοειδὸν αἵματι φωτῶν. 185
ὀμίλειον δ' ὥστε ζωὴ βροτοὶ ἢ δ' ἐμάχοντο,
νεκρούς τ' ἀλλήλων ἔρουον κατατεθνηῶτας.

Ἐν δ' ἐτίθει νεῖον μαλακὴν, πείειραν ἄρουραν,
εὐρείαν τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα. 190
οἱ δ' ὅποτε στρέψαντες ἰκoίατο τέλσον ἀρούρης,
τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἴνου
δόσκεν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὄγμουσ,
ἰέμενοι νεοῖο βαθείης τέλσον ἰκέσθαι.
ἢ δὲ μελαινετ' ὄπισθεν, ἀρηρομένη δὲ ἐφέκει, 195
χρυσείη περ εὐοῦσα· τὸ δὴ περὶ θαῦμα τέτυκτο.

Ἐν δ' ἐτίθει τέμενος βαθυλήϊον· ἔνθα δ' ἔριθοι
ἡμῶν ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες.
δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πίπτον ἔραζε,
ἄλλα δ' ἀμαλλοδετῆρες ἐν ἔλλεδανοῖσι δέοντο. 200
τρῆϊς δ' ἄρ' ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὄπισθεν
παῖδες δραγμαεύοντες, ἐν ἀγκαλίδεσσι φέροντες,

ἄσπερχές πάρεχον· βασιλεὺς δ' ἐν τοῖσι σιωπῇ
 σκῆπτρον ἔχων ἐστήκει ἐπ' ὄγμου γηθόσυνος κῆρ.
 ἱήρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαῖτα πένοντο, 205
 βούν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναῖκες
 δείπνον ἐρίθοισιν λεύκ' ἄλφριτα πολλὰ πάλυνον.

Ἐν δ' ἐτίθει σταφυλῆσι μέγα βρίθουσαν ἀλωῆν
 καλὴν χρυσεῖην· μέλανες δ' ἀνὰ βότρυνες ἦσαν,
 ἐστήκει δὲ κάμαξι διαμπερές ἀργυρέησιν. 210
 ἀμφὶ δὲ κυανέην κάπετον, περὶ δ' ἔρκος ἔλασσειν
 κασσιτέρον· μία δ' οἷη ἀταρπιτὸς ἦεν ἐπ' αὐτῆν,
 τῇ νίσσοντο φορῆες, ὅτε τρυγῶφεν ἀλωῆν.
 παρθενικαὶ δὲ καὶ ἡῖθεοι ἀταλὰ φρονέοντες
 πλεκτοῖς ἐν ταλάροισι φέρον μελιηδέα καρπόν. 215
 τοῖσιν δ' ἐν μέσσοισι πάϊς φόρμιγγι λιγείῃ
 ἱμερόεν κιθάριζε, λίνον δ' ὑπὸ καλὸν ἄειδεν
 λεπταλέῃ φωνῇ· τοὶ δὲ ῥήσσοντες ἀμαρτῇ
 μολπῇ τ' ἰνυμῶ τε ποσὶ σκαίροντες ἔποντο.

Ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραϊράων· 220
 αἱ δὲ βόες χρυσοῖο τετεύχματο κασσιτέρον τε,
 μυκηθμῶ δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε
 παρ ποταμὸν κελάδοντα, παρὰ ῥοδανὸν δονακῆα.
 χρύσειοι δὲ νομῆες ἄμ' ἐστιχώοντο βόεσσι
 τέσσαρες, ἐννέα δὲ σφι κύνες πόδας ἀργοὶ ἔποντο. 225
 σμερδαλέω δὲ λέοντε δύ' ἐν πρώτῃσι βόεσσι
 ταῦρον ἐρύγμηλον ἐχέτην· ὁ δὲ μακρὰ μεμικῶς
 ἔλκετο· τὸν δὲ κύνες μετεκίαθον ἠδ' αἰζηοί.
 τῷ μὲν ἀναρρήξαντε βοὸς μεγάλοιο βοεῖην

ἔγκατα καὶ μέλαν αἶμα λαφύσσετον· οἱ δὲ νομῆες 23
αὐτως ἐνδίσαν ταχέας κύνας ὀτρύνοντες.

οἱ δ' ἦτοι δακέειν μὲν ἀπετρωπῶντο λεόντων,
ιστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον ἕκ τ' ἀλέοντο.

Ἐν δὲ νομὸν ποίησε περικλυτὸς ἀμφιγυήεις,
ἐν καλῇ βήσση, μέγαν οἰῶν ἀργεννάων, 23:
σταθμούς τε κλισίας τε κατηρεφέας ἰδὲ σηκοῦς.

Ἐν δὲ χορὸν ποίκιλλε περικλυτὸς ἀμφιγυήεις,
τῷ ἴκελον οἰόν ποτ' ἐνὶ Κνωσῷ εὐρείῃ
Δαίδαλος ἤσκησεν καλλιπλοκάμῳ Ἀριάδνῃ.

ἔνθα μὲν ἠΐθεοι καὶ παρθένοι ἀλφεισίβοιαι 24:
ῶρχευντ', ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες.

τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας
εἶατ' εὐνήτους, ἦκα στίλβοντας ἐλαίῳ·
καὶ ῥ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας
εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων. 24.

οἱ δ' ὅτε μὲν θρέξασκον ἐπισταμένοισι πόδεσσι
ρεῖα μάλ', ὥς ὅτε τις τροχὸν ἄρμενον ἐν παλάμησιν
ἐζόμενος κεραμεὺς πειρήσεται, αἶ κε θέησιν·

ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισιν.
πολλὸς δ' ἱμερόεντα χορὸν περίσταθ' ὄμιλος 25
τερπόμενοι· μετὰ δὲ σφιν ἐμέλπετο θεῖος ἀοιδὸς
φορμίζων· δοιῷ δὲ κυβιστητῆρε κατ' αὐτοὺς
μολπῆς ἐξάρχοντος ἐδίνεον κατὰ μέσσοις.

Ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὠκεανοῖο
ἄντυγα παρ πυμάτην σάκεος πύκα ποιητοῖο. 25

Αὐτὰρ ἐπειδὴ τεύξε σάκος μέγα τε στιβαρόν τε,

30 τῷξ ἄρα οἱ θώρηκα φαεινότερον πυρὸς ἀγῆης,
 τῷξε δέ οἱ κόρυθα βριαρὴν κροτάφοις ἀραρυῖαν,
 καλὴν δαιδαλέην, ἐπὶ δὲ χρύσειον λόφον ἦκεν,
 τῷξε δέ οἱ κνημίδας ἑανοῦ κασσιτέροιο. 260

35 Αὐτὰρ ἐπεὶ πάνθ' ὄπλα κάμε κλυτὸς ἀμφιγυήεις,
 μητρὸς Ἀχιλλῆος θῆκε προπάροιθεν ἀείρας.
 ἢ δ' ἴρηξ ὧς ἄλτο κατ' Οὐλύμπου νιφόεντος,
 τεύχεα μαρμαίροντα παρ' Ἑφαιστοιο φέρουσα.

2.

OD. 14. 199-456.

Odysseus has returned home to Ithaca from Troy, unknown to all, and is now in the hut of the swineherd Eumaeus, on his own estate. To prevent recognition he tells a feigned story of himself; but asserts that Odysseus will surely return home. The swineherd entertains him.

Ἐκ μὲν Κρητῶων γένος εὐχομαι εὐρείων,
 ἀνέρος ἀφνειοῖο πάϊς· πολλοὶ δὲ καὶ ἄλλοι
 υἱέες ἐν μεγάρῳ ἡμὲν τράφεν ἢ δ' ἐγένοντο
 γνησιοὶ ἐξ ἀλόχου· ἐμὲ δ' ὠνητὴ τέκε μήτηρ
 παλλακίς, ἀλλὰ με ἴσον ἰθαιγενέεσσιν ἐτίμα 5
 Κάστωρ Ὑλακίδης, τοῦ ἐγὼ γένος εὐχομαι εἶναι·
 δεῖ τότ' ἐνὶ Κρήτεσσι θεὸς ὧς τίετο δῆμῳ
 ὄλβῳ τε πλούτῳ τε καὶ υἰάσι κυδαλίμοισιν.

ἀλλ' ἦτοι τὸν Κῆρες ἔβαν θανάτοιο φέρουσαι
 εἰς Ἀΐδαο δόμους· τοὶ δὲ ζῶν ἐδάσαντο 10
 παῖδες ὑπέρθυμοι καὶ ἐπὶ κλήρους ἐβάλοντο,
 ἀντάρ ἐμοὶ μάλα παῦρα δόσαν καὶ οἰκί' ἔνειμαν.
 ἠγαγόμεν δὲ γυναῖκα πολυκλήρων ἀνθρώπων
 εἶνεκ' ἐμῆς ἀρετῆς, ἐπεὶ οὐκ ἀποφώλιος ἦα
 οὐδὲ φυγοπτόλεμος· νῦν δ' ἦδη πάντα λέλοιπεν· 15
 ἀλλ' ἔμπης καλάμην γέ σ' οἶομαι εἰσορόωντα
 γιγνώσκειν· ἦ γάρ με δῦη ἔχει ἤλιθα πολλή.
 ἦ μὲν δὴ θάρσος μοι Ἄρης τ' ἔδωσαν καὶ Ἀθήνη
 καὶ ῥήξηνορίην· ὁπότε κρίνοιμι λόχονδε
 ἄνδρας ἀριστῆας, κακὰ δυσμενέεσσι φυτεύων, 20
 οὔποτέ μοι θάνατον προτιόσσετο θυμὸς ἀγήνωρ,
 ἀλλὰ πολὺ πρῶτιστος ἐπάλμενος ἔγχει ἔλεσκον
 ἀνδρῶν δυσμενέων ὃ τέ μοι εἶξειε πόδεσσιν.
 τοῖος ἔ' ἐν πολέμῳ· ἔργον δέ μοι οὐ φίλον ἔσκειν
 οὐδ' οἰκωφελίη, ἦτε τρέφει ἀγλαὰ τέκνα, 25
 ἀλλὰ μοι αἰεὶ νῆες ἐπήρητμοι φίλαι ἦσαν
 καὶ πόλεμοι καὶ ἄκοντες εὐξέστοι καὶ οἰστοὶ,
 λυγρὰ, τὰ τ' ἄλλοισίν γε καταριγηλὰ πέλονται.
 αὐτὰρ ἐμοὶ τὰ φίλ' ἔσκε τὰ που θεὸς ἐν φρεσὶ θῆκεν·
 ἄλλος γάρ τ' ἄλλοισιν ἀνὴρ ἐπιτέρπεται ἔργοις. 30
 πρὶν μὲν γὰρ Τροίης ἐπιβήμεναι υἴας Ἀχαιῶν
 εἰνάκις ἀνδράσιν ἠρξα καὶ ὠκυπόροισι νέεσσιν
 ἄνδρας ἐς ἀλλοδαπούς, καὶ μοι μάλα τύγχανε πολλὰ.
 τῶν ἐξαιρεύμην μενοεικέα, πολλὰ δ' ὀπίσσω
 λάγγανον· αἴψα δὲ οἶκος ὀφέλλετο, καὶ ῥα ἔπειτα 35

τ' αἰδοίός τε μετὰ Κρήτεσσι τετύγμην.
 τε δὴ τήν γε στυγερὴν ὁδὸν εὐρύσπα Ζεὺς
 αθ', ἣ πολλῶν ἀνδρῶν ὑπὸ γούνατ' ἔλυσεν,
 ἃ ἔμ' ἤνωγον καὶ ἀγακλυτὸν Ἰδομενεῖα
 ἠγήσασθαι ἐς Ἴλιον· οὐδέ τι μῆχος 40
 ἦνασθαι, χαλεπὴ δ' ἔχε δῆμου φῆμις.
 ἐν εἰνάετες πολεμιζόμεν υἴες Ἀχαιῶν,
 ἀτφ δὲ πόλιν Πριάμου πέρσαντες ἔβημεν
 σὺν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς.
 ἐμοὶ δειλῶ κακὰ μῆδετο μητίετα Ζεὺς· 45
 γὰρ οἶον ἔμεινα τεταρπόμενος τεκέεσσιν
 ἴη τ' ἀλόχῳ καὶ κτήμασιν· αὐτὰρ ἔπειτα
 τόνδε με θυμὸς ἀνώγει ναυτίλλεσθαι,
 ἢ στείλαντα σὺν ἀντιθέοις ἐτάροισιν.
 ἠγασ στείλα, θοῶς δ' ἔσαγείρατο λαός. 50
 ο μὲν ἔπειτα ἐμοὶ ἐρήρηες ἐταῖροι
 ἱ· αὐτὰρ ἐγὼν ἱερῆῖα πολλὰ παρείχον
 ν τε ῥέζειν αὐτοῖσὶ τε δαῖτα πένεσθαι.
 ἀτη δ' ἀναβάντες ἀπὸ Κρήτης εὐρείης
 μεν Βορρὴ ἀνέμῳ ἀκραεῖ καλῶ 55
 ς, ὥσει τε κατὰ ῥόον· οὐδέ τις οὖν μοι
 γημάνθη, ἀλλ' ἀσκηθέες καὶ ἄνουσοι
 , τὰς δ' ἀνεμὸς τε κυβερνήται τ' ἴθυνον.
 αἰοὶ δ' Αἴγυπτον εὐρρείτην ἰκόμεσθα,
 : δ' ἐν Αἰγύπτῳ ποταμῶ νέας ἀμφιελίσσας. 60
 ροὶ μὲν ἐγὼ κελόμην ἐρήρηας ἐταίρους
 παρ νήεσσι μένειν καὶ νῆας ἔρυσθαι,

ὀπτῆρας δὲ κατὰ σκοπιάς ὄτρυνα νέεσθαι·
 οἱ δ' ὕβρει εἷξαντες, ἐπισπόμενοι μένει σφῶ,
 αἶψα μάλ' Αἰγυπτίων ἀνδρῶν περικαλλέας ἀγρούς βς
 πόρθεον, ἐκ δὲ γυναῖκας ἄγον καὶ νήπια τέκνα,
 αὐτούς τ' ἔκτεινον· τάχα δ' ἐς πόλιν ἵκετ' αὐτή.
 οἱ δὲ βοῆς αἰόντες ἅμ' ἡοῖ φαινομένηφιν
 ἦλθον· πλήτο δὲ πᾶν πεδῖον πεζῶν τε καὶ ἵππων
 χαλκοῦ τε στεροπῆς· ἐν δὲ Ζεὺς τερπικέρανος 70
 φύζαν ἐμοῖς ἐτάροισι κακὴν βάλεν, οὐδέ τις ἔτλη
 μείναι ἐναντίβιον· περὶ γὰρ κακὰ πάντοθεν ἔστη.
 ἔνθ' ἡμέων πολλοὺς μὲν ἀπέκτανον ὀξείῃ χαλκῶ,
 τοὺς δ' ἄναγον ζωοὺς, σφίσιν ἐργάζεσθαι ἀνάγκη.
 αὐτὰρ ἐμοὶ Ζεὺς αὐτὸς ἐνὶ φρεσὶν ὦδε νόημα 75
 ποίησ'—ὡς ὄφελον θανέειν καὶ πότμον ἐπισπεῖν
 αὐτοῦ ἐν Αἰγύπτῳ· ἔτι γάρ νύ με πῆμ' ὑπέδεκτο—
 αὐτίκ' ἀπὸ κρατὸς κυνέην εὐτυκτον ἔθηκα
 καὶ σάκος ὦμοιιν, δόρυ δ' ἔκβαλον ἔκτοσε χειρός·
 αὐτὰρ ἐγὼ βασιλῆος ἐναντίον ἦλυθον ἵππων 80
 καὶ κύσα γούναθ' ἐλών· ὁ δ' ἐρύσατο καὶ μ' ἐλέησεν,
 ἐς δίφρον δέ μ' ἔσας ἄγεν οἴκαδε δάκρυ χέοντα.
 ἦ μὲν μοι μάλα πολλοὶ ἐπήϊσον μελήσιν,
 ἰέμενοι κτεῖναι—δὴ γὰρ κεχολώατο λίην—
 ἀλλ' ἀπὸ κείνος ἔρυκε, Διὸς δ' ὠπίζετο μῆνιν 85
 ξεινίου, ὅς τε μάλιστα νεμεσσᾶται κακὰ ἔργα.
 ἔνθα μὲν ἐπτάετες μένον αὐτόθι, πολλὰ δ' ἄγειρα
 χρήματ' ἀν' Αἰγυπτίους ἀνδρας· δίδοσαν γὰρ ἅπαντες.
 ἀλλ' ὅτε δὴ ὀγδόατόν μοι ἐπιπλόμενον ἔτος ἦλθεν,

ὃη τότε Φοῖνιξ ἦλθεν ἀνὴρ ἀπατήλια εἰδώς, 90
 τράκτης, ὃς δὴ πολλὰ κάκ' ἀνθρώποισιν ἐώργει·
 ὃς μ' ἄγε παρπεπιθὼν ἦσι φρεσὶν, ὄφρ' ἰκόμεσθα
 Φοινίκην, ὅθι τοῦγε δόμοι καὶ κτήματ' ἔκειτο.
 ἔνθα παρ' αὐτῷ μείνα τελεσφόρον εἰς ἐνιαυτόν.
 ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελευντο 95
 ἄψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὥραι,
 εἰς Λιβύην μ' ἐπὶ νηὸς ἐέσσατο ποντοπόροιο
 ψεύδεα βουλεύσας, ἵνα οἱ σὺν φόρτον ἄγοιμι,
 ρεῖθι δέ μ' ὡς περάσειε καὶ ἄσπετον ὄνον ἔλοιτο.
 τῷ ἐπόμεν ἐπὶ νηὸς, οἰόμενός περ, ἀνάγκη. 100
 ἦ δ' ἔθεεν Βορρὴ ἀνέμῳ ἀκραεῖ καλῷ,
 μέσσον ὑπὲρ Κρήτης· Ζεὺς δέ σφισι μῆδετ' ὄλεθρον.
 ἴλλ' ὅτε δὴ Κρήτην μὲν ἐλείπομεν, οὐδέ τις ἄλλη
 φαίνετο γαῖάων, ἀλλ' οὐρανὸς ἠδὲ θάλασσα,
 δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων 105
 νηὸς ὑπὲρ γλαφυρῆς, ἥχλυσε δὲ πόντος ὑπ' αὐτῆς.
 Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν·
 ἦ δ' ἐλελίχθη πᾶσα Διὸς πληγείσα κεραυνῷ,
 ἐν δὲ θεεῖου πλήητο· πέσον δ' ἐκ νηὸς ἄπαντες.
 οἱ δὲ κορώνησιν ἵκελοι περὶ νῆα μέλαιναν 110
 κύμασιν ἐμφορέοντο· θεὸς δ' ἀποαίνυτο νόστον.
 αὐτὰρ ἐμοὶ Ζεὺς αὐτὸς, ἔχοντί περ ἄλγεα θυμῷ,
 ἰστὸν ἀμαιμάκετον νηὸς κυανοπρόροιο
 ἐν χείρεσσιν ἔθηκεν, ὅπως ἔτι πῆμα φύγοιμι.
 τῷ ῥα περιπλεχθεὶς φερόμην ὀλοοῖς ἀνέμοισιν. 115
 ἐννήμαρ φερόμην, δεκάτῃ δέ με νυκτὶ μελαίνῃ

γαῖη Θεσπρωτῶν πέλασεν μέγα κῦμα κυλίνδον.
 ἔνθα με Θεσπρωτῶν βασιλεὺς ἐκομίσσατο Φεῖδω
 ἦρως ἀπριάτην· τοῦ γὰρ φίλος υἱὸς ἐπελθὼν
 αἶθρῳ καὶ καμάτῳ δεδμημένον ἤγεν ἐς οἶκον, 120
 χειρὸς ἀναστήσας, ὄφρ' ἴκετο δῶματα πατρός·
 ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἴματα ἔσσεν.
 ἔνθ' Ὀδυσῆος ἐγὼ πυθόμην· κείνος γὰρ ἔφασκεν
 ζεινίσαι ἠδὲ φιλῆσαι ἰόντ' ἐς πατρίδα γαίαν,
 καὶ μοι κτήματ' ἔδειξεν ὅσα ξυναγεῖρατ' Ὀδυσσεὺς,
 χαλκόν τε χρυσόν τε πολύκμητόν τε σίδηρον. 126
 καὶ νύ κεν ἐς δεκάτην γενεὴν ἕτερόν γ' ἔτι βόσκοι·
 τόσσα οἱ ἐν μεγάροις κειμήλια κείτο ἄνακτος.
 τὸν δ' ἐς Δωδώνην φάτο βήμεναι, ὄφρα θεοῖο
 ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσαι, 130
 ὅπως νοστήσῃ Ἰθάκης ἐς πῖονα δῆμον
 ἦδη δὴν ἀπεὼν, ἧ ἀμφαδὸν ἠὲ κρυφῆδόν.
 ὤμοσε δὲ πρὸς ἔμ' αὐτόν, ἀποσπένδων ἐνὶ οἴκῳ,
 νῆα κατειρύσθαι καὶ ἐπαρτέας ἔμμεν ἐταίρους,
 οἳ δὴ μιν πέμψουσι φίλην ἐς πατρίδα γαίαν. 135
 ἀλλ' ἐμὲ πρὶν ἀπέπεμψε· τύχῃσιν γὰρ ἐρχομένη νηὺς
 ἀνδρῶν Θεσπρωτῶν ἐς Δουλίχιον πολύπυρον.
 ἔνθ' ὁ γε μ' ἠνώγει πέμψαι βασιλῆϊ Ἀκάστῳ
 ἐνδυκέως· τοῖσιν δὲ κακὴ φρεσὶν ἦνδανε βουλή 139
 ἀμφ' ἐμοῖ, ὄφρ' ἔτι πάγχυ δύης ἐπὶ πῆμα γενοίμην.
 ἀλλ' ὅτε γαίης πολλὸν ἀπέπλω ποντοπόρος νηὺς,
 αὐτίκα δούλιον ἤμαρ ἐμοὶ περιμηχανόωντο.
 ἐκ μὲν με χλαῖνάν τε χιτῶνά τε εἴματ' ἔδυσαν,

ἀμφὶ δέ μοι ῥάκος ἄλλο κακὸν βάλον ἠδὲ χιτῶνα,
 ῥωγαλέα, τὰ καὶ αὐτὸς ἐν ὀφθαλμοῖσιν ὄρηαι· 145
 ἑσπέριοι δ' Ἰθάκης εὐδειέλου ἔργ' ἀφίκοντο.
 ἐνθ' ἐμὲ μὲν κατέδησαν εὖσσέλωμ ἐνὶ νηϊ
 ὄπλω εὖστρεφέϊ στερεῶς, αὐτοὶ δ' ἀποβάντες
 ἑσσυμένως παρὰ θίνα θαλάσσης δόρπον ἔλοντο.
 αὐτὰρ ἐμοὶ δεσμὸν μὲν ἀνέγναμψαν θεοὶ αὐτοὶ 150
 ὀηϊδίως· κεφαλῇ δὲ κατὰ ῥάκος ἀμφικαλύψας,
 ἕσπτον ἐφόλκαιον καταβάς ἐπέλασσα θαλάσση
 ττῆθος, ἔπειτα δὲ χερσὶ διήρεσσ' ἀμφοτέρησιν
 ἠχόμενος, μάλα δ' ὤκα θύρηθ' ἕα ἀμφὶς ἐκείνων.
 ἴνθ' ἀναβάς, ὅθι τε δρύϊος ἦν πολυανθέος ὕλης, 155
 κείμην πεπτηώς. οἱ δὲ μεγάλα στενάχοντες
 φοίτων· ἀλλ' οὐ γάρ σφιν ἐφαίνετο κέρδιον εἶναι
 μαίεσθαι προτέρω, τοὶ μὲν πάλιν αὐτίς ἔβαινον
 ἠὸς ἐπι γλαφυρῆς· ἐμὲ δ' ἔκρυψαν θεοὶ αὐτοὶ
 ὀηϊδίως, καί με σταθμῶ ἐπέλασσαν ἄγοντες 160
 ἰνδρὸς ἐπισταμένου· ἔτι γάρ νύ μοι αἶσα βιῶναι.

Τὸν δ' ἀπαμειβόμενος προσέφησ, Εὖμαιε συβῶτα
 ἄδειλὲ ξείνων, ἦ μοι μάλα θυμὸν ὄρινας
 ταῦτα ἕκαστα λέγων, ὅσα δὴ πάθες ἠδ' ὅσ' ἀλήθης.
 ἀλλὰ τά γ' οὐ κατὰ κόσμον ὀίομαι, οὐδέ με πείσεις 165
 εἰπὼν ἀμφ' Ὀδυσῆϊ· τί σε χρὴ τοῖον ἔοντα
 μαψιδίως ψεύδεσθαι; ἐγὼ δ' εὖ οἶδα καὶ αὐτὸς
 νόστον ἐμοῖο ἄνακτος, ὅτ' ἤχθητο πᾶσι θεοῖσιν
 πάγχυ μάλ', ὅττι μιν οὔτι μετὰ Τρώεσσι δάμασσαν
 ἠὲ φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσεν. 170

τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιδί,
 ἠδέ κε καὶ ῥ' παιδί μέγα κλέος ἦρατ' ὀπίσσω.
 νῦν δέ μιν ἀκλειῶς Ἄρπυιαι ἀνηρείψαντο.
 αὐτὰρ ἐγὼ παρ' ὕεσσιν ἀπότροπος· οὐδὲ πόλινδε
 ἔρχομαι, εἰ μὴ πού τι περίφρων Πηνελόπεια 175
 ἐλθέμεν ὀτρύνησιν, ὄτ' ἀγγελίη ποθὲν ἔλθοι.
 ἀλλ' οἱ μὲν τὰ ἕκαστα παρήμενοι ἐξερέουσιν,
 ἡμὲν οἱ ἄχυνται δὴν οἰχομένοιο ἄνακτος,
 ἠδ' οἱ χαίρουσιν βίοτον νήποιον ἔδοντες·
 ἀλλ' ἐμοὶ οὐ φίλον ἐστὶ μεταλλῆσαι καὶ ἐρέσθαι, 180
 ἐξ οὗ δὴ μ' Αἰτωλὸς ἀνὴρ ἐξήπαφε μύθῳ,
 ὅς ῥ' ἄνδρα κτείνας, πολλὴν ἐπὶ γαίαν ἀληθεῖς,
 ἦλυθ' ἐμὰ πρὸς δώματ'· ἐγὼ δέ μιν ἀμφαγάπαζον.
 φῆ δέ μιν ἐν Κρήτεσσι παρ' Ἰδομενῆϊ ιδέσθαι
 νῆας ἀκειόμενον, τὰς οἱ ξυνέαξαν ἄελλαι· 185
 καὶ φάτ' ἐλεύσεσθαι ἢ ἐς θέρος ἢ ἐς ὀπώρην,
 πολλὰ χρήματ' ἄγοντα, σὺν ἀντιθέοις ἐτάροισιν.
 καὶ σὺ, γέρον πολυπενθὲς, ἐπεὶ σέ μοι ἦγαγε δαίμων,
 μήτε τί μοι ψεύδεσσι χαρίζεο μήτε τι θέλγε·
 οὐ γὰρ τοῦνεκ' ἐγὼ σ' αἰδέσσομαι οὐδὲ φιλήσω, 190
 ἀλλὰ Δία ξένιον δείσας αὐτόν τ' ἐλεαίρων.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς

'ἢ μάλα τίς τοι θυμὸς ἐνὶ στήθεσσιν ἄπιστος,
 οἷόν σ' οὐδ' ὀμόσας περ ἐπήγαγον οὐδέ σε πείθω.
 ἀλλ' ἄγε νῦν ῥήτην ποιησόμεθ'· αὐτὰρ ὀπισθεν 195
 μάρτυροι ἀμφοτέροισι θεοὶ, τοὶ Ὀλυμπον ἔχουσιν.

ἂ μὲν κεν νοστήσῃ ἄναξ τεὸς ἐς τόδε δῶμα,
 ἴστας με χλαϊνάν τε χιτῶνά τε εἵματα πέμψαι
 Δουλίχιόνδ' ἰέναι, ὅθι μοι φίλον ἔπλετο θυμῷ·
 εἰ δέ κε μὴ ἔλθῃσιν ἄναξ τεὸς ὡς ἀγορεύω, 200
 δμῶας ἐπισσείας βαλέειν μεγάλης κατὰ πέτρης,
 ὄφρα καὶ ἄλλος πτωχὸς ἀλεύεται ἠπεροπέειν.'

Τὸν δ' ἀπαμειβόμενος προσεφώνεε διὸς ὑφορβός
 ξεῖν', οὕτω γάρ κέν μοι εὐκλείη τ' ἀρετή τε
 ἦ ἐπ' ἀνθρώπους ἅμα τ' αὐτίκα καὶ μετέπειτα, 205
 ἴς σ' ἐπεὶ ἐς κλισίην ἄγαγον καὶ ξείνια δῶκα,
 ἴπτις δὲ κτείναιμι φίλον τ' ἀπὸ θυμὸν ἐλοίμην·
 γρόφρων κεν δὴ ἔπειτα Δία Κρονίωνα λιτοίμην.
 ὦν δ' ὦρθ δόρποιο· τάχιστα μοι ἔνδον ἐταίροι
 ἴεν, ἴν' ἐν κλισίῃ λαρὸν τετυκοίμεθα δόρπον.' 210

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 ἰγχιμόλον δὲ σύες τε καὶ ἀνέρες ἦλθον ὑφορβοί.
 ἄς μὲν ἄρα ἔρξαν κατὰ ἦθεα κοιμηθῆναι,
 λαγγή δ' ἄσπετος ὦρτο συῶν ἀνλίζομενάων.
 ὑτάρ ὁ οἷς ἐτάροισιν ἐκέκλετο διὸς ὑφορβός 215

'ἄξεθ' ὦν τὸν ἄριστον, ἵνα ξείνῳ ἱερεύσω
 γηλεδαπῷ· πρὸς δ' αὐτοὶ ὀνησόμεθ', οἵπερ οἴζυν
 ἦν ἔχομεν πάσχοντες ὦν ἔνεκ' ἀργιοδόντων·
 ἴλλοι δ' ἡμέτερον κάματον νήποινον ἔδουσιν.'

Ὡς ἄρα φωνήσας κέασε ξύλα νηλεῖ χαλκῷ, 220
 ἠὲ δ' ὦν εἰσῆγον μάλα πίονα πενταέτηρον.
 γὸν μὲν ἔπειτ' ἔστησαν ἐπ' ἐσχάρῃ· οὐδὲ συβώτης
 λήθετ' ἄρ' ἀθανάτων· φρεσὶ γὰρ κέχρητ' ἀγαθήσιν·

ἀλλ' ὄγ' ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλεν
 ἀργιόδοντος υἱός, καὶ ἐπέυχτο πᾶσι θεοῖσιν 225
 νοστήσῃσι Ὀδυσῆα πολύφρονα ὄνδε δόμονδε.

κόψε δ' ἀνασχόμενος σχίζῃ δρυός, ἣν λίπε κείων·
 τὸν δ' ἔλιπε ψυχῇ. τοὶ δ' ἔσφαξάν τε καὶ εὔσαν·
 αἶψα δέ μιν διέχευαν· ὁ δ' ὠμοθετεῖτο συβώτης,
 πάντων ἀρχόμενος μελέων, ἐς πίονα δημόν, 230

καὶ τὰ μὲν ἐν πυρὶ βάλλε, παλύνας ἀλφίτου ἀκτῆ,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
 ὤπτησάν τε περιφραδέως ἐρύσαντό τε πάντα,
 βάλλον δ' εἰν ἐλεοῖσιν ἀολλέα· ἂν δὲ συβώτης
 ἴστατο δαιτρεύσων· περὶ γὰρ φρεσὶν αἴσιμα ἦδη. 235

καὶ τὰ μὲν ἔπταχα πάντα διεμοιρᾶτο δαΐζων·
 τὴν μὲν ἴαν Νύμφησι καὶ Ἐρμῇ, Μαιιάδος υἱεῖ,
 θῆκεν ἐπευξάμενος, τὰς δ' ἄλλας νεῖμεν ἐκάστῳ
 νώτοισιν δ' Ὀδυσῆα διηκεέεσσι γέραιραι
 ἀργιόδοντος υἱός, κύδαινε δὲ θυμὸν ἄνακτος· 240

καὶ μιν φωνήσας προσέφη πολύμητις Ὀδυσσεύς
 'αἴθ' οὕτως, Εὐμαιε, φίλος Διὶ πατρὶ γένοιο
 ὡς ἐμοί, ὅττι με τοῖον ἐόντ' ἀγαθοῖσι γεραίρεις.'

Τὸν δ' ἀπαμειβόμενος προσέφησεν, Εὐμαιε συβῶτα,
 'ἔσθιε, δαιμόνιε ξείνων, καὶ τέρπεο τοῖσδε, 245
 οἷα πάρεστι· θεὸς δὲ τὸ μὲν δώσει, τὸ δ' ἑάσει,
 ὅττι κεν ᾧ θυμῷ ἐθέλη· δύναται γὰρ ἅπαντα.'

Ἡ ῥα καὶ ἄργματα θύσε θεοῖς αἰεγιγένετησιν,
 σπείσας δ' αἶθοπα οἶνον Ὀδυσσῆϊ πτολιπόρθῳ
 ἐν χεῖρεσσιν ἔθηκεν· ὁ δ' ἔζετο ἦ παρὰ μοίρη. 250

·ον δέ σφιν ἔνειμε Μεσαύλιος, ὃν ῥα συβώτης
·ὄς κτήσατο οἶος ἀποιχομένοιο ἄνακτος,
·φιν δεσποίνης καὶ Λαέρταο γέροντος·
ο δ' ἄρα μιν Ταφίων πρίατο κτεάτεσσιν εἰοῖσιν.
Ἦ ἐπ' ὄνειαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον. 255
·ὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
·ον μὲν σφιν ἀφείλε Μεσαύλιος, οἱ δ' ἐπὶ κοῖτον
·ου καὶ κρειῶν κεκορημένοι ἐσσεύοντο.

II.

AESCHYLUS.

1.

PROMETHEUS VINCTUS 284-396.

Oceanus visits Prometheus, who is chained to a rock in Scythia as a punishment for stealing fire from heaven for men. Oceanus is riding a winged horse.

ΩΚΕΑΝΟΣ. ΠΡΟΜΗΘΕΥΣ.

ΩΚ. Ἦκω δολιχῆς τέρμα κελεύθου
διαμειψάμενος πρὸς σέ, Προμηθεῦ,
τὸν πτερυγῶκῃ τόνδ' οἰωνὸν
γνώμη στομίῳν ἄτερ εὐθύνων·
ταῖς σαῖς δὲ τύχαις, ἴσθι, συναλγῶ. 5
τό τε γάρ με, δοκῶ, συγγενὲς οὕτως
ἔσαναγκάζει,
χωρὶς τε γένους οὐκ ἔστιν ὄφ
μείζονα μοῖραν νείμαιμ' ἢ σοί.
γνώσει δὲ τάδ' ὡς ἔτυμ', οὐδὲ μάτην 10
χαριτογλωσσεῖν ἔνι μοι· φέρε γὰρ
σήμαιν' ὅ τι χρή σοι συμπράσσειν·
οὐ γάρ ποτ' ἐρεῖς ὡς Ὀκεανοῦ

- φίλος ἐστὶ βεβαιότερός σοι.
 ΠΡ. ἔα, τί χρῆμα; καὶ σὺ δὴ πόνων ἐμῶν 15
 ἤκεις ἐπόπτης; πῶς ἐτόλμησας, λιπῶν
 ἐπ' ἄνυμόν τε ρεῦμα καὶ πετρηρεφῆ
 αὐτόκτιτ' ἄντρα, τὴν σιδηρομήτορα
 ἐλθεῖν ἐς αἶαν; ἢ θεωρήσων τύχας
 ἐμὰς ἀφίξαι καὶ συνασχαλῶν κακοῖς; 20
 δέρκου θέαμα, τόνδε τὸν Διὸς φίλον,
 τὸν συγκαταστήσαντα τὴν τυραννίδα,
 οἷαις ὑπ' αὐτοῦ πημοναῖσι κάμπτομαι.
- ΩΚ. ὀρῶ, Προμηθεῦ, καὶ παραινέσαι γέ σοι 25
 θέλω τὰ λῶστα, καίπερ ὄντι ποικίλφ.
 γίγνωσκε σαντὸν καὶ μεθάρμοσαι τρόπους
 νέους· νέος γὰρ καὶ τύραννος ἐν θεοῖς.
 εἰ δ' ὦδε τραχεῖς καὶ τεθηγμένους λόγους
 ρίψεις, τάχ' ἂν σου καὶ μακρὰν ἀνωτέρω
 θακῶν κλύοι Ζεὺς, ὥστε σοι τὸν νῦν χόλον 30
 παρόντα μόχθων παιδιὰν εἶναι δοκεῖν.
 ἀλλ', ὦ ταλαίπωρ', ἃς ἔχεις ὀργὰς ἄφες,
 ζήτει δὲ τῶνδε πημάτων ἀπαλλαγάς.
 ἀρχαῖ' ἴσως σοι φαίνομαι λέγειν τάδε·
 τοιαῦτα μέντοι τῆς ἄγαν ὑψηγόρου 35
 γλώσσης, Προμηθεῦ, τὰπίχειρα γίγνεται.
 σὺ δ' οὐδέπω ταπεινὸς οὐδ' εἴκεις κακοῖς,
 πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις.
 οὐκ οὐκ ἔμοιγε χρώμενος διδασκάλφ
 πρὸς κέντρα κῶλον ἐκτενεῖς, ὀρῶν ὅτι 40

- τραχὺς μόναρχος οὐδ' ὑπεύθυνος κρατεῖ.
 καὶ νῦν ἐγὼ μὲν εἶμι καὶ πειράσομαι
 εἰάν δύνωμαι τῶνδέ σ' ἐκλῦσαι πόνων·
 σὺ δ' ἡσύχαζε μηδ' ἄγαν λαβροστόμει.
 ἢ οὐκ οἶσθ' ἀκριβῶς ὧν περισσόφρων ὅτι 45
 γλώσση ματαία ζημία προστρίβεται ;
- ΠΡ. ζῆλῳ σ' ὀθούνεκ' ἐκτὸς αἰτίας κυρεῖς,
 πάντων μετασχὼν καὶ τετολμηκῶς ἐμοί.
 καὶ νῦν ἔασον μηδέ σοι μελησάτω.
 πάντως γὰρ οὐ πείσεις νιν· οὐ γὰρ εὐπιθής. 50
 πάπταινε δ' αὐτὸς μὴ τι πημανθῆς ὀδῶ.
- ΩΚ. πολλῶ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυσ
 ἢ σαυτὸν· ἔργῳ κού λόγῳ τεκμαίρομαι.
 ὀρμώμενον δὲ μηδαμῶς μ' ἀντισπάσης.
 αὐχῶ γὰρ αὐχῶ τήνδε δωρεὰν ἐμοί 55
 δώσειν Δί', ὥστε τῶνδέ σ' ἐκλῦσαι πόνων.
- ΠΡ. τὰ μὲν σ' ἐπαινῶ κούδαμῆ λήξω ποτέ·
 προθυμίας γὰρ οὐδὲν ἐλλείπεις. ἀτὰρ
 μηδὲν πόνει· μάτην γὰρ οὐδὲν ὠφελῶν
 ἐμοί πονήσεις, εἴ τι καὶ πονεῖν θέλεις. 60
 ἀλλ' ἡσύχαζε σαυτὸν ἐκποδῶν ἔχων·
 ἐγὼ γὰρ οὐκ εἰ δυστυχῶ, τοῦδ' οὔνεκα
 θέλοιμ' ἄν ὡς πλείστοισι πημονὰς τυχεῖν.
 οὐ δῆτ', ἐπεὶ με χαι κασιγνήτου τύχαι
 τείρουσ' Ἄτλαντος, ὃς πρὸς ἐσπέρους τόπους
 ἔσθηκε κίον' οὐρανοῦ τε καὶ χθονὸς 66
 ὧμοι ἐρείδων, ἄχθος οὐκ εὐάγκαλον.

τὸν γηγενῆ τε Κιλικίων οἰκήτορα
 ἄντρων ἰδὼν ᾤκτειρα, δαΐον τέρας
 ἑκατογκάρανον πρὸς βίαν χειρούμενον 70
 Τυφῶνα θούρον, πᾶσιν ὃς ἀνέστη θεοῖς,
 σμερδναῖσι γαμφηλαῖσι συρίζων φόνον·
 ἐξ ὀμμάτων δ' ἤστραπτε γοργωπὸν σέλας,
 ὡς τὴν Διὸς τυραννίδ' ἐκπέρσων βία·
 ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος, 75
 καταιβάτης κεραυνὸς ἐκπνέων φλόγα,
 ὃς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων
 κομπασμάτων. φρένας γὰρ εἰς αὐτὰς τυπεῖς
 ἐφεψαλώθη κάξεβροντήθη σθένος.
 καὶ νῦν ἀχρεῖον καὶ παράορον δέμας 80
 κείται στενωποῦ πλησίον θαλασσίου
 ἰπούμενος ῥίζαισιν Αἰτναίαις ὑπο·
 κορυφαῖς δ' ἐν ἄκραις ἤμενος μυδροκτυπεῖ
 Ἥφαιστος· ἔνθεν ἐκραγήσονται ποτε
 ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις 85
 τῆς καλλικάρπου Σικελίας λευροῦς γύας·
 τοιόνδε Τυφῶς ἐξαναζέσει χόλον
 θερμοῖς ἀπλάτου βέλεσι πυρπνόου ζάλης,
 καίπερ κεραυνῷ Ζηνὸς ἠθρακωμένος.
 σὺ δ' οὐκ ἄπειρος, οὐδ' ἐμοῦ διδασκάλου 90
 χρήξεις· σεαυτὸν σῶζ' ὅπως ἐπίστασαι·
 ἐγὼ δὲ τὴν παρούσαν ἀντλήσω τύχην,
 ἔς τ' ἂν Διὸς φρόνημα λωφήσῃ χόλου.

1Κ. οὔκουν, Προμηθεῦ, τοῦτο γιγνώσκεις ὅτι

- ὄργῆς νοσοῦσης εἰσὶν ἰατροὶ λόγοι ; 95
- ΠΡ. εἴαν τις ἐν καιρῷ γε μαλθάσση κέαρ
καὶ μὴ σφυδῶντα θυμὸν ἰσχυαίῃ βίῃ.
- ΩΚ. ἐν τῷ προμηθεῖσθαι δὲ καὶ τολμᾶν τίνα
ὄρῃς ἐνούσαν ζημίαν ; δίδασκέ με.
- ΠΡ. μόχθον περισσὸν κουφόνουν τ' εὐηθίαν. 100
- ΩΚ. ἔα με τῆδε τῆ νόσῳ νοσεῖν, ἐπεὶ
κέρδιστον εὖ φρονούντα μὴ φρονεῖν δοκεῖν.
- ΠΡ. ἐμὸν δοκῆσει τὰμπλάκημ' εἶναι τόδε.
- ΩΚ. σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν.
- ΠΡ. μὴ γάρ σε θρῆνος οὐμὸς εἰς ἔχθραν βάλῃ. 105
- ΩΚ. ἢ τῷ νέον θακοῦντι παγκρατεῖς ἔδρας ;
- ΠΡ. τούτου φυλάσσου μὴ ποτ' ἀχθεσθῆ κέαρ.
- ΩΚ. ἢ σῆ, Προμηθεῦ, συμφορὰ διδάσκαλος.
- ΠΡ. στέλλου, κομίζου, σῶζε τὸν παρόντα νοῦν.
- ΩΚ. ὀρμωμένῳ μοι τόνδ' ἐθῶύξας λόγον. 110
λευρὸν γὰρ οἶμον αἰθέρος ψαίρει πτεροῖς
τετρασκελῆς οἰωνός· ἄσμενος δέ τᾶν
σταθμοῖς ἐν οἰκείοισι κάμψειεν γόνυ.

2.

PROMETHEUS VINCTUS, 944 to end.

Zeus is destined to wed a bride whose descendants shall depose him. This secret is known to Prometheus, who is bidden by Hermes to reveal it. He refuses, and is punished.

ΕΡΜΗΣ. ΠΡΟΜΗΘΕΥΣ. ΧΟΡΟΣ.

- ΕΡ. Σὲ τὸν σοφιστὴν, τὸν πικρῶς ὑπέρπικρον,
τὸν ἔξαμαρτόντ' ἐς θεοὺς ἐφημέροισ
πορόντα τιμὰς, τὸν πυρὸς κλέπτῃν λέγω·
πατὴρ ἄνωγέ σ' οὔστινας κομπεῖς γάμους
αὐδᾶν, πρὸς ὧν ἐκείνος ἐκπίπτει κράτους· 5
καὶ τὰυτα μέντοι μηδὲν αἰνικτηρίως,
ἀλλ' αὐθ' ἕκαστ' ἔκφραζε· μηδέ μοι διπλᾶς
ὁδοὺς, Προμηθεῦ, προσβάλης· ὁρᾶς δ' ὅτι
Ζεὺς τοῖς τοιοῦτοῖς οὐχὶ μαλθακίζεται.
- ΠΡ. σεμνόστομός γε καὶ φρονήματος πλέως 10
ὁ μῦθός ἐστιν, ὡς θεῶν ὑπηρέτου.
νέον νέοι κρατεῖτε καὶ δοκεῖτε δὴ
ναίειν ἀπενθῆ πέργαμ'· οὐκ ἐκ τῶνδ' ἐγὼ
δισσοὺς τυράννους ἐκπεσόντας ἠσθόμην ;
τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόψομαι 15
αἰσχιστα καὶ τάχιστα. μὴ τί σοι δοκῶ
ταρβεῖν ὑποπτήσσειν τε τοὺς νέους θεοὺς ;
πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω. σὺ δὲ
κέλευθον ἦνπερ ἦλθες ἐγκόνοι πάλιν·
πεύσει γὰρ οὐδὲν ὧν ἀνιστορεῖς ἐμέ. 20
- ΕΡ. τοιοῖσδε μέντοι καὶ πρὶν αὐθαδίσμασιν
ἐς τάσδε σαυτὸν πημονὰς καθώρμισας.
- ΠΡ. τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν,
σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ.
κρεῖσσον γὰρ οἶμαι τῆδε λατρεύειν πέτρα 25
ἢ πατρὶ φῦναι Ζηνὶ πιστὸν ἄγγελον.

οὕτως ὑβρίζειν τοὺς ὑβρίζοντας χρεῶν.

- ΕΡ. χλιδᾶν ἕοικας τοῖς παροῦσι πράγμασι.
 ΠΡ. χλιδῶ ; χλιδῶντας ὦδε τοὺς ἐμοὺς ἐγὼ
 ἐχθροὺς ἴδοιμι· καὶ σέ δ' ἐν τούτοις λέγω. 30
- ΕΡ. ἦ κάμὲ γάρ τι συμφοραῖς ἐπαιτιᾶ ;
 ΠΡ. ἀπλῶ λόγῳ τοὺς πάντας ἐχθαίρω θεοὺς,
 ὅσοι παθόντες εὖ κακοῦσί μ' ἐκδίκως.
- ΕΡ. κλύω σ' ἐγὼ μεμνητό' οὐ σμικρὰν νόσον.
 ΠΡ. νοσοῖμ' ἄν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν. 35
- ΕΡ. εἷς φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς.
 ΠΡ. ὦμοι.
- ΕΡ. ὦμοι ; τόδε Ζεὺς τοῦπος οὐκ ἐπίσταται.
 ΠΡ. ἀλλ' ἐκδιδάσκει πάνθ' ὃ γηράσκων χρόνος.
 ΕΡ. καὶ μὴν σύ γ' οὕτω σωφρονεῖν ἐπίστασαι.
 ΠΡ. σέ γὰρ προσηύδων οὐκ ἄν ὄνθ' ὑπηρετήν. 40
- ΕΡ. ἐρεῖν ἕοικας οὐδὲν ὦν χρήζει πατήρ.
 ΠΡ. καὶ μὴν ὀφείλων γ' ἄν τῖνοιμ' αὐτῷ χάριν.
 ΕΡ. ἐκερτόμησας δῆθεν ὡς παιδ' ὄντα με.
 ΠΡ. οὐ γὰρ σὺ παῖς τε κᾶτι τοῦδ' ἀνούστερος,
 εἰ προσδοκᾶς ἐμοῦ τι πεύσεσθαι πάρα ; 45
 οὐκ ἔστιν αἰκισμ' οὐδὲ μηχανήμ' ὄτφ
 προτρέψεταιί με Ζεὺς γεγωνῆσαι τάδε,
 πρὶν ἄν χαλασθῆ δεσμὰ λυμαντήρια.
 πρὸς ταῦτα ριπτέσθω μὲν αἰθαλοῦσσα φλόξ,
 λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι 50
 χθονίοις κυκάτω πάντα καὶ ταραστέτω·
 γνάψει γὰρ οὐδὲν τῶνδὲ μ' ὥστε καὶ φράσαι

- πρὸς οὐ χρεῶν νιν ἐκπεσεῖν τυραννίδος.
- IP. ὄρα νυν εἴ σοι ταῦτ' ἄρωγὰ φαίνεται.
- IP. ὄπται πάλαι δὴ καὶ βεβούλευται τάδε. 55
- IP. τόλμησον, ὦ μάταιε, τόλμησόν ποτε
πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν.
- IP. ὀχλείς μάτην με κῦμ' ὅπως παρηγορῶν.
εἰσελθέτω σε μήποθ' ὡς ἐγὼ Διὸς
γνώμην φοβηθεῖς θηλύνους γενήσομαι, 60
καὶ λιπαρήσω τὸν μέγα στυγούμενον
γυναικομίμοις ὑπτιάσμασιν χερῶν
λῦσαι με δεσμῶν τῶνδε· τοῦ παντὸς δέω.
- P. λέγων ἔοικα πολλὰ καὶ μάτην ἐρεῖν·
τέγγει γὰρ οὐδὲν οὐδὲ μαλθάσσει κέαρ 65
λιταῖς· δακῶν δὲ στόμιον ὡς νεοζυγῆς
πῶλος βιάζει καὶ πρὸς ἠνίας μάχει.
ἀτὰρ σφοδρύνει γ' ἀσθενεῖ σοφίσματι.
αὐθαδία γὰρ τῷ φρονούντι μὴ καλῶς
αὐτὴ καθ' αὐτὴν οὐδενὸς μείον σθένει. 70
σκέψαι δ', εἰ μὴ τοῖς ἐμοῖς πεισθῆς λόγοις,
οἶός σε χειμῶν καὶ κακῶν τρικυμία
ἔπεισ' ἄφυκτος· πρῶτα μὲν γὰρ ὀκρίδα
φάραγγα βροντῆ καὶ κεραυνία φλογὶ
πατὴρ σπαράξει τήνδε, καὶ κρύψει δέμας 75
τὸ σὸν, πετραία δ' ἀγκάλῃ σε βαστάσει.
μακρὸν δὲ μῆκος ἐκτελευτήσας χρόνον
ἄψορρον ἤξεις ἐς φάος· Διὸς δέ τοι
πτηνὸς κύων, δαφεινὸς ἀετὸς, λάβρως

διαρταμήσει σώματος μέγα ράκος, 80
 ἄκλητος ἔρπων δαιταλὺς πανήμερος,
 κελαινόβρωτον δ' ἦπαρ ἐκθoinήσεται.
 τοιοῦδε μόχθου τέρμα μή τι προσδόκα,
 πρὶν ἂν θεῶν τις διάδοχος τῶν σῶν πόνων
 φανῆ, θελήσῃ τ' εἰς ἀναύγητον μολεῖν 85
 Ἄιδην κνεφαῖά τ' ἀμφὶ Ταρτάρου βάθη.
 πρὸς ταῦτα βούλευ· ὡς ὄδ' οὐ πεπλασμένος
 ὁ κόμπος, ἀλλὰ καὶ λίαν εἰρημένος·
 ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα
 τὸ Δίον, ἀλλὰ πᾶν ἔπος τελεῖ. σὺ δὲ 90
 πάπταινε καὶ φρόντιζε, μηδ' αὐθαδίαν
 εὐβουλίας ἀμείνον' ἠγήσῃ ποτέ.

ΧΟ. ἡμῖν μὲν Ἑρμῆς οὐκ ἄκαιρα φαίνεται
 λέγειν· ἄνωγε γὰρ σε τὴν αὐθαδίαν
 μεθέντ' ἐρευνᾶν τὴν σοφὴν εὐβουλίαν. 95
 πιθοῦ· σοφῶ γὰρ αἰσχυρὸν ἐξαμαρτάνειν.

ΠΡ. εἰδότι τοί μοι τάσδ' ἀγγελίας
 ὄδ' ἐθώυξεν, πάσχειν δὲ κακῶς
 ἐχθρὸν ὑπ' ἐχθρῶν οὐδὲν ἀεικές.
 πρὸς ταῦτ' ἐπ' ἐμοὶ ριπτέσθω μὲν 100
 πυρὸς ἀμφήκης βόστρυχος, αἰθῆρ δ'
 ἐρεθιζέσθω βροντῇ σφακέλω τ'
 ἀγρίων ἀνέμων· χθόνα δ' ἐκ πυθμένων
 αὐταῖς ρίζαις πνεῦμα κραδαῖνοι,
 κῦμα δὲ πόντου τραχεῖ ροθίω 101
 συγχώσειεν τῶν τ' οὐραίων

ἄστρον διόδους, ἔς τε κελαινὸν
 Τάρταρον ἄρδην ρίψειε δέμας
 τοῦμὸν ἀνάγκης στερραῖς δίναις·
 πάντως ἐμέ γ' οὐ θανατώσει.

110

EP. τοιάδε μέντοι τῶν φρενοπλήκτων
 βουλεύματ' ἔπη τ' ἔστιν ἀκούσαι.
 τί γὰρ ἐλλείπει μὴ παραπαίειν
 ἢ τοῦδε τύχη; τί χαλᾶ μανιῶν;
 ἀλλ' οὖν ὑμεῖς γ' αἰ πημοσύναις
 συγκάμνουσαι ταῖς τοῦδε τόπων
 μετὰ ποι χωρεῖτ' ἐκ τῶνδε θοῶς,
 μὴ φρένας ὑμῶν ἠλιθιώσῃ
 βροντῆς μύκημ' ἀτέραμνον.

115

ΚΟ. ἄλλο τι φώνει καὶ παραμυθοῦ μ'
 ὃ τι καὶ πείσεις· οὐ γὰρ δὴ που
 τοῦτό γε τλητὸν παρέσυρας ἔπος.
 πῶς με κελεύεις κακότητ' ἀσκεῖν;
 μετὰ τοῦδ' ὃ τι χρὴ πάσχειν ἐθέλω·
 τοὺς προδότας γὰρ μισεῖν ἔμαθον,
 κοῦκ ἔστι νόσος
 τῆσδ' ἦντιν' ἀπέπτυσσα μᾶλλον.

120

125

EP. ἀλλ' οὖν μέμνησθ' ἀγὼ προλέγω
 μηδὲ πρὸς ἄτης θηραθεῖσαι
 μέμψησθε τύχην, μηδέ ποτ' εἴπηθ'
 ὡς Ζεὺς ὑμᾶς εἰς ἀπρόοπτον
 πῆμ' εἰσέβαλεν· μὴ δῆτ', αὐταὶ δ'
 ὑμᾶς αὐτάς. εἰδύϊαι γὰρ

130

κοῦκ ἔξαιφνης οὐδὲ λαθραίως
 εἰς ἀπέραντον δίκτυον ἄτης 135
 ἐμπλεχθήσεσθ' ὑπ' ἀνοίας.
 ΠΡ. καὶ μὴν ἔργω κοῦκέτι μύθῳ
 χθῶν σεσάλευται.
 βρυχία δ' ἠχῶ παραμυκᾶται
 βροντῆς, ἔλικες δ' ἐκλάμπουσι 140
 στεροπῆς ζάπυροι, στρόμβοι δὲ κόνιν
 εἰλίσσουσι· σκιρτᾶ δ' ἀνέμων
 πνεύματα πάντων εἰς ἄλληλα
 στάσιν ἀντίπνουν ἀποδεικνύμενα·
 ξυντετάρακται δ' αἰθὴρ πόντῳ. 145
 τοιάδ' ἐπ' ἐμοὶ ριπὴ Διόθεν
 τεύχουσα φόβον στείχει φανερώς.
 ᾧ μητρὸς ἐμῆς σέβας, ᾧ πάντων
 αἰθὴρ κοινὸν φάος εἰλίσσων,
 ἐσορᾶς μ' ὡς ἔκδικα πάσχω. 150

3.

SEPTEM CONTRA THEBAS, 369-451.

Tydeus and Capaneus are among the chieftains besieging Thebes. A messenger describes their array to Eteocles, king of Thebes.

ΗΜΙΧΟΡΙΟΝ (ΧΟΡΟΣ). ΑΓΓΕΛΟΣ. ΕΤΕΟΚΛΗΣ.

ΗΜ. Ὁ τοι κατόπτης, ὡς ἐμοὶ δοκεῖ, στρατοῦ
 πευθῶ τιν' ἡμῖν, ᾧ φίλαι, νέαν φέρει,

- σπουδῇ διώκων πομπίμους χνόας ποδοῖν.
- ΙΜ. καὶ μὴν ἄναξ ὄδ' αὐτὸς Οἰδίπου τόκος,
 ὥστ' ἀρτίκολλον ἀγγέλου λόγον μαθεῖν. 5
 σπουδῇ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα.
- ΙΓ. λέγοιμ' ἂν εἰδὼς εὖ τὰ τῶν ἐναντίων,
 ὥς τ' ἐν πύλαις ἕκαστος εἴληχεν πάλον.
 Τυδεὺς μὲν ἤδη πρὸς πύλαισι Προϊτίσιν
 βρέμει, πόρον δ' Ἴσμηνὸν οὐκ ἐᾷ περᾶν 10
 ὁ μάντις· οὐ γὰρ σφάγια γίγνεται καλά.
 Τυδεὺς δὲ μαργῶν καὶ μάχης λελιμμένος
 μεσημβριναῖς κλαγγαῖσιν ὡς δράκων βοᾷ·
 θείνει δ' ὄνειδει μάντιν Οἰκλείδην σοφὸν,
 σαίνειν μόρον τε καὶ μάχην ἀψυχία. 15
 τοιαῦτ' αὐτῶν τρεῖς κατασκίους λόφους
 σείει, κράνους χαίτωμ', ὑπ' ἀσπίδος δὲ τῷ
 χαλκήλατοι κλάζουσι κώδωνες φόβον·
 ἔχει δ' ὑπέρφρον σῆμ' ἐπ' ἀσπίδος τόδε,
 φλέγονθ' ὑπ' ἄστροις οὐρανὸν τετυγμένον· 20
 λαμπρὰ δὲ πανσέληνος ἐν μέσῳ σάκει,
 πρέσβιστον ἄστρον, νυκτὸς ὀφθαλμὸς, πρέπει.
 τοιαῦτ' ἀλύων ταῖς ὑπερκόποις σαγαῖς
 βοᾷ παρ' ὄχθαις ποταμίαις, μάχης ἐρῶν,
 ἔππος χαλινῶν ὡς κατασθμαίνων μένει, 25
 ὅστις βοὴν σάλπιγγος ὀρμαίνει κλύων.
 τίν' ἀντιτάξεις τῷδε; τίς Προΐτου πυλῶν
 κλήθρων λυθέντων προστατεῖν φερέγγυος;
- ΕΤ. κόσμον μὲν ἀνδρὸς οὔτιν' ἂν τρέσαιμ' ἐγὼ,

οὐδ' ἔλκοποιὰ γίγνεται τὰ σήματα· 30
 λόφοι δὲ κώδων τ' οὐ δάκνουσ' ἄνευ δορός.
 καὶ νύκτα ταύτην ἦν λέγεις ἐπ' ἀσπίδος
 ἄστροισι μαρμαίρουσαν οὐρανοῦ κυρεῖν,
 τάχ' ἂν γένοιτο μάντις ἢ ἕννοια τινί.
 εἰ γὰρ θανόντι νύξ' ἐπ' ὀφθαλμοῖς πέσοι, 35
 τῷ τοι φέροντι σῆμ' ὑπέρκοπον τόδε
 γένοιτ' ἂν ὀρθῶς ἐνδίκως τ' ἐπώνυμον,
 καὶ τὸς καθ' αὐτοῦ τήνδ' ὕβριν μαντεύσεται.
 ἐγὼ δὲ Τυδεΐ κεδνὸν Ἄστακοῦ τόκον
 τῶνδ' ἀντιτάξω προστάτην πυλωμάτων, 40
 μάλ' εὐγενῆ τε καὶ τὸν αἰσχύνῃς θρόνον
 τιμῶντα καὶ στρυγούνθ' ὑπέρφρονας λόγους.
 αἰσχρῶν γὰρ ἀργός, μὴ κακός δ' εἶναι φιλεῖ.
 σπαρτῶν δ' ἀπ' ἀνδρῶν, ὧν Ἄρης ἐφείσατο,
 ῥίζωμ' ἀνεῖται, κάρτα δ' ἔστ' ἐγγώριος, 45
 Μελάνιππος· ἔργον δ' ἐν κύβοις Ἄρης κρινεῖ·
 Δίκη δ' ὁμαίμων κάρτα νιν προστέλλεται
 εἴργειν τεκούση μητρὶ πολέμιον δόρυ.

ΧΟ. τὸν ἄμόν νυν ἀντίπαλον εὐτυχεῖν 50
 θεοὶ δοῖεν, ὡς δικαίας πόλεως
 πρόμαχος ὄρνυται· τρέμω δ' αἵματη-
 φόρους μόρους ὑπὲρ φίλων ὀλομένων ιδέσθαι.

ΑΓ. τούτῳ μὲν οὕτως εὐτυχεῖν δοῖεν θεοί·
 Καπανεὺς δ' ἐπ' Ἡλέκτραισιν εἴληχεν πύλαις,
 γίγας δ' ἄλλος τοῦ πάρος λελεγμένου 55
 μείζων, ὁ κόμπος δ' οὐ κατ' ἄνθρωπον φρονεῖ,

πύργοις δ' ἀπειλεῖ δειν', α μὴ κραινοὶ τύχη·
 θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν
 καὶ μὴ θέλοντός φησιν, οὐδὲ τὴν Διὸς
 Ἔριν πέδοι σκήψασαν ἐμποδῶν σχεθεῖν. 60
 τὰς δ' ἀστραπάς τε καὶ κεραυνίους βολὰς
 μεσημβρινοῖσι θάλπεσιν προσήκασεν·
 ἔχει δὲ σῆμα γυμνὸν ἄνδρα πυρφόρον,
 φλέγει δὲ λαμπὰς διὰ χεροῖν ὀπλισμένη·
 χρυσοῖς δὲ φωνεῖ γράμμασιν 'πρήσω πόλιν.' 65
 τοιῶδε φωτὶ πέμπε, τίς ξυστήσεται ;
 τίς ἄνδρα κομπάζοντα μὴ τρέσας μενεῖ ;

ET. καὶ τῶδε κέρδει κέρδος ἄλλο τίκτεται.
 τῶν τοι ματαίων ἀνδράσιν φρονημάτων
 ἢ γλῶσσ' ἀληθῆς γίγνεται κατήγορος. 70
 Καπανεὺς δ' ἀπειλεῖ δρᾶν παρεσκευασμένος
 θεοὺς ἀτίζων, κάπογυμνάζων στόμα
 χαρᾶ ματαία θνητὸς ὦν εἰς οὐρανὸν
 πέμπει γεγωνὰ Ζηνὶ κυμαίνοντ' ἔπη·
 πέποιθα δ' αὐτῷ ξὺν δίκη τὸν πυρφόρον 75
 ἦξειν κεραυνὸν, οὐδὲν ἐξηκασμένον
 μεσημβρινοῖσι θάλπεσιν τοῖς ἡλίου.
 ἀνὴρ δ' ἐπ' αὐτῷ, κεῖ στόμαργός ἐστ' ἄγαν,
 αἰθων τέτακται λῆμα, Πολυφόντου βία,
 φερέγγυον φρούρημα, προστατηρίας 80
 Ἄρτεμιδος εὐνοίαισι σὺν τ' ἄλλοις θεοῖς.
 λέγ' ἄλλον ἄλλαις ἐν πύλαις εἰληχότα.

4.

PERSAE, 433-531.

A messenger describes the retreat of the Persians after the battle of Salamis to Atossa, the mother of Xerxes. I

ΑΤΟΣΣΑ. ΑΓΓΕΛΟΣ. ΧΟΡΟΣ.

- ΑΤ. Αἰαῖ, κακῶν δὴ πέλαγος ἔρρωγεν μέγα
Πέρσαις τε καὶ πρόπαντι βαρβάρων γένει.
- ΑΓ. εἰδὼ νῦν τόδ' ἴσθι, μηδέπω μεσοῦν κακόν
τοιᾶδ' ἐπ' αὐτοὺς ἦλθε συμφορὰ πάθους,
ὡς τοῖσδε καὶ δις ἀντισηκῶσαι ῥοπή. 5
- ΑΤ. καὶ τίς γένοιτ' ἂν τῆσδ' ἔτ' ἐχθίων τύχη;
λέξον τίν' αὐτῆς τήνδε συμφορὰν στρατῶ
ἐλθεῖν κακῶν ῥέπουσαν ἐς τὰ μάσσονα.
- ΑΓ. Περσῶν ὅσοι περ ἦσαν ἀκμαῖοι φύσιν,
ψυχὴν τ' ἄριστοι κευγένειαν ἐκπρεπεῖς, 10
αὐτῶ τ' ἄνακτι πίστιν ἐν πρώτοις ἀεὶ,
τεθναῖσιν οἰκτρῶς δυσκλεεστάτῳ μόρῳ.
- ΑΤ. οἳ γὰρ τάλαινα συμφορᾶς κακῆς, φίλοι.
ποιῶ μόρῳ δὲ τούσδε φῆς ὀλωλέναι;
- ΑΓ. νῆσός τις ἐστὶ πρόσθε Σαλαμίνοσ τόπων, 15
βαιὰ, δύσορμος ναυσὶν, ἣν ὁ φιλόχορος
Πᾶν ἐμβατεῖει, ποντίας ἀκτῆς ἔπι.
ἐνταῦθα πέμπει τούσδ', ὅπως, ὅτ' ἐκ νεῶν
φθαρέντες ἐχθροὶ νῆσον ἐκσωζοῖατο,
κτείνειαν εὐχείρωτον Ἑλλήνων στρατὸν, 20
φίλους δ' ὑπεκσώζοιεν ἐναλίων πόρων,

κακῶς τὸ μέλλον ἱστορῶν. ὡς γὰρ θεὸς
 ναῶν ἔδωκε κῦδος Ἑλλησιν μάχης,
 αὐθημερὸν φάρξαντες εὐχάλκοις δέμας
 ὄπλοισι ναῶν ἐξέθρωσκον· ἀμφὶ δὲ 25
 κυκλοῦντο πᾶσαν νῆσον, ὥστ' ἀμηχανεῖν
 ὅποι τράποιντο. πολλὰ μὲν γὰρ ἐκ χερῶν
 πέτροισιν ἠράσσοντο, τοξικῆς τ' ἀπὸ
 θώμιγγος ἰοὶ προσπίτνοντες ὄλλυσαν·
 τέλος δ' ἐφορμηθέντες ἐξ ἑνὸς ρόθου 30
 παίουσι, κρεοκοποῦσι δυστήνων μέλη,
 ἕως ἀπάντων ἐξαπέφθειραν βίον.

Ξέρξης δ' ἀνόμεωξεν κακῶν ὁρῶν βάθος·
 ἔδραν γὰρ εἶχε παντὸς εὐαγῆ στρατοῦ,
 ὑψηλὸν ὄχθον ἄγχι πελαγίας ἀλός· 35
 ῥήξας δὲ πέπλους κἀνακακύσας λιγύ,
 πεζῶ παραγγείλας ἄφαρ στρατεύματι,
 ἴησ' ἀκόσμφ' ἕξιν φυγῆ. τοιάνδε σοι
 πρὸς τῇ πάροιθε συμφορὰν πάρα στένειν.

ΑΤ. ὦ στυγνὲ δαίμον, ὡς ἄρ' ἔψευσας φρενῶν 40
 Πέρσας· πικρὰν δὲ παῖς ἐμὸς τιμωρίαν
 κλειῶν Ἀθηνῶν εὔρε, κοῦκ' ἀπήρκεσαν
 σὺς πρόσθε Μαραθῶν βαρβάρων ἀπώλεσεν·
 ὦν ἀντίποινα παῖς ἐμὸς πράξειν δοκῶν 45
 τοσόνδε πλῆθος πημάτων ἐπέσπασεν.
 σὺ δ' εἶπέ, ναῶν αἰ πεφεύγασιν μόρον,
 ποῦ τάσδ' ἔλειπες· οἶσθα σημῆναι τορῶς;

ΑΓ. ναῶν γε ταγοὶ τῶν λελειμμένων σύδην

κατ' οὐρον οὐκ εὐκοσμον αἶρονται φυγήν·
 στρατὸς δ' ὁ λοιπὸς ἔν τε Βοιωτῶν χθονὶ 50
 διώλλυθ', οἱ μὲν ἀμφὶ κρηναῖον γάνος
 δίψῃ πονοῦντες, οἱ δ' ὑπ' ἄσθματος κενοὶ
 διεκπερῶμεν ἔς τε Φωκῆων χθόνα
 καὶ Δωρίδ' αἶαν, Μηλιᾶ τε κόλπον, οὗ
 Σπερχειὸς ἄρδει πεδίον εὐμενεῖ ποτῶ· 55
 κἀντεῦθεν ἡμᾶς γῆς Ἀχαιΐδος πέδον
 καὶ Θεσσαλῶν πόλισμ' ὑπεσπανισμένους
 βορᾶς ἐδέξαντ'· ἔνθα δὴ πλείστοι θάνον
 δίψῃ τε λιμῶ τ'· ἀμφότερα γὰρ ἦν τάδε.
 Μαγνητικὴν δὲ γαίαν ἠδὲ Μακεδόνων 60
 χώραν ἀφικόμεσθ', ἐπ' Ἀξίου πόρον,
 Βόλβης θ' ἔλειον δόνακα, Πάγγαιόν τ' ὄρος,
 Ἡδωνίδ' αἶαν· νυκτὶ δ' ἐν ταύτῃ θεὸς
 χειμῶν ἄωρον ὤρσε, πῆγνυσιν δὲ πᾶν
 ῥέεθρον ἀγνοῦ Στρυμόνος. θεοὺς δέ τις 65
 τὸ πρὶν νομίζων οὐδαμοῦ τότ' εὔχετο
 λιταῖσι, γαίαν οὐρανόν τε προσκυνῶν.
 ἐπεὶ δὲ πολλὰ θεοκλυτῶν ἐπαύσατο
 στρατὸς, περᾶ κρυσταλλοπήγα διὰ πόρον·
 χῶστίς μὲν ἡμῶν, πρὶν σκεδασθῆναι θεοῦ 70
 ἀκτίνας, ὠρμήθη, σεσσωσμένος κυρεῖ.
 φλέγων γὰρ ἀνγαῖς λαμπρὸς ἡλίου κύκλος
 μέσον πόρον διῆκε, θερμαίνων φλογί·
 πίπτον δ' ἐπ' ἀλλήλοισιν· εὐτυχεῖ δέ τοι
 ὅστις τάχιστα πνεῦμ' ἀπέρρηξεν βίου. 75

ὄσοι δὲ λοιποὶ κᾶτυχον σωτηρίας,
 Θρήκην περάσαντες μόγις πολλῶ πόνῳ,
 ἤκουσιν ἐκφυγόντες, οὐ πολλοὶ τινες,
 ἐφ' ἐστιούχον γαίαν· ὡς στένειν πόλιν
 Περσῶν, ποθοῦσαν φιλτάτην ἤβην χθονός. 80
 ταῦτ' ἔστ' ἀληθῆ· πολλὰ δ' ἐκλείπω λέγων
 κακῶν ἅ Πέρσαις ἐγκατέσκηψεν θεός.

ΧΟ. ὦ δυσπρόνητε δαίμον, ὡς ἄγαν βαρὺς
 ποδοῖν ἐνήλλου παντὶ Περσικῶ γένει.

ΑΤ. οἱ ἴγ' ὅ γ' ἄλαιναι διαπεπραγμένου στρατοῦ· 85
 ὦ νυκτὸς ὄψις ἐμφανῆς ἐνυπνίων,
 ὡς κάρτα μοι σαφῶς ἐδήλωσας κακά.
 ὑμεῖς δὲ φαύλως αὐτ' ἄγαν ἐκρίνατε.
 ὁμῶς δ', ἐπειδὴ τῆδ' ἐκύρωσεν φάτις
 ὑμῶν, θεοῖς μὲν πρῶτον εὔξασθαι θέλω· 90
 ἔπειτα γῆ τε καὶ φθιτοῖς δωρήματα
 ἤξω λαβοῦσα πέλανον ἐξ οἴκων ἐμῶν,
 ἐπίσταμαι μὲν ὡς ἐπ' ἐξειργασμένοις,
 ἀλλ' ἐς τὸ λοιπὸν εἴ τι δὴ λῶον πέλοι.
 ὑμᾶς δὲ χρὴ ἴπι τοῖσδε τοῖς πεπραγμένοις 95
 πιστοῖσι πιστὰ ξυμφέρειν βουλευμάτα·
 καὶ παῖδ', ἐάν περ δεῦρ' ἐμοῦ πρόσθεν μόλῃ,
 παρηγορεῖτε, καὶ προπέμπετ' ἐς δόμους,
 μὴ καὶ τι πρὸς κακοῖσι προσθῆται κακόν.

5.

AGAMEMNON, 278-350.

Clytemnestra describes how the news of the capture of Troy was brought from Ida to Argos.

ΧΟΡΟΣ. ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

- ΧΟ. Ποίου χρόνου δὲ καὶ πεπόρθηται πόλις ;
 ΚΛ. τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω.
 ΧΟ. καὶ τίς τόδ' ἐξίκοιτ' ἂν ἀγγέλων τάχος ;
 ΚΛ. "Ἡφαιστος Ἰδης λαμπρὸν ἐκπέμπων σέλας.
 φρυκτὸς δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρου πυρὸς 5
 ἔπεμπεν. Ἰδῆ μὲν πρὸς Ἑρμαῖον λέπας
 Λήμνου μέγαν δὲ πανὸν ἐκ νήσου τρίτων
 Ἀθῶν αἶπος Ζηνὸς ἐξεδέξατο,
 ὑπερτελής τε, πόντον ὥστε νωτίται,
 ἰσχὺς πορευτοῦ λαμπάδος πρὸς ἠδονὴν 10
 πείκη τὸ χρυσοφεγγές, ὡς τις ἥλιος,
 σέλας παραγγείλασα Μακίστου σκοπαῖς.
 ὁ δ' οὔτι μέλλων οὐδ' ἀφρασμόνως ὕπνω
 νικώμενος παρήκεν ἀγγέλου μέρος·
 ἐκὰς δὲ φρυκτοῦ φῶς ἐπ' Εὐρίπου ῥοὰς 15
 Μεσσαπίου φύλαξι σημαίνει μολόν.
 οἱ δ' ἀντέλαμψαν καὶ παρήγγειλαν πρόσω
 γραίας ἐρείκης θωμὸν ἄψαντες πυρί.
 σθένουσα λαμπὰς δ' οὐδέπω μαυρουμένη,
 ὑπερθοροῦσα πεδίον Ἄσωποῦ, δίκη 20
 φαιδρᾶς σελήνης, πρὸς Κιθαιρῶνος λέπας

- ἤγειρεν ἄλλην ἐκδοχὴν πομποῦ πυρός.
 φάος δὲ τηλέπομπον οὐκ ἠναίνετο
 φρουρὰ πλέον καίουσα τῶν εἰρημένων·
 λίμνην δ' ὑπὲρ Γοργῶπιν ἔσκηψεν φάος· 25
 ὄρος τ' ἐπ' Αἰγίπλαγκτον ἐξικνούμενον
 ὠτρυνε θεσμὸν μὴ χατίζεσθαι πυρός.
 πέμπουσι δ' ἀνδαιόντες ἀφθόνῳ μένει
 φλογὸς μέγαν πώγωνα, καὶ Σαρωνικοῦ
 πορθμοῦ κάτοπτον πρῶν' ὑπερβάλλειν πρόσω
 φλέγουσαν· εἴτ' ἔσκηψεν, ἔς τ' ἀφίκετο 31
 Ἄραχναῖον αἶπος, ἀστυγείτονας σκοπᾶς·
 κᾶπειτ' Ἀτρειδῶν ἐς τόδε σκήπτει στέγος
 φάος τόδ' οὐκ ἄπαππον Ἰδαίου πυρός.
 τοιῖδε τοί μοι λαμπαδηφόρων νόμοι, 35
 ἄλλος παρ' ἄλλου διαδοχαῖς πληρούμενοι·
 νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμῶν.
 τέκμαρ τοιοῦτο σύμβολόν τε σοὶ λέγω
 ἀνδρὸς παραγγεῖλαντος ἐκ Τροίας ἐμοί.
- ΧΟ. θεοῖς μὲν αὖθις, ὦ γύναι, προσεύξομαι. 40
 λόγους δ' ἀκούσαι τούσδε κάποθανμάσαι
 διηνεκῶς θέλοιμ' ἄν, ὡς λέγοις πάλιν.
- ΚΛ. Τροίαν Ἀχαιοὶ τῆδ' ἔχουσ' ἐν ἡμέρᾳ.
 οἶμαι βοὴν ἄμικτον ἐν πόλει πρέπειν.
 ὄξος τ' ἄλειφά τ' ἐγχείας ταυτῶ κύτει 45
 διχוסτατοῦντ' ἄν, οὐ φίλω, προσεννέποις.
 καὶ τῶν ἀλόντων καὶ κρατησάντων δίχα
 φθογγὰς ἀκούειν ἔστι συμφορᾶς διπλῆς.

οἱ μὲν γὰρ ἀμφὶ σώμασιν πεπτωκότες
 ἀνδρῶν κασιγνήτων τε καὶ φυταλμίων 5
 παῖδες γερόντων οὐκέτ' ἐξ ἐλευθέρου
 δέρης ἀποιμώζουσι φιλτάτων μόρον·
 τοὺς δ' αὖτε νυκτίπλαγκτος ἐκ μάχης πόνος
 νήσταις πρὸς ἀρίστοισιν ὧν ἔχει πόλις
 τάσσει, πρὸς οὐδὲν ἐν μέρει τεκμήριον· 5
 ἀλλ' ὡς ἕκαστος ἔσπασεν τύχης πάλον,
 ἐν αἰχμαλώτοις Τρωϊκοῖς οἰκήμασιν
 ναίουσιν ἤδη, τῶν ὑπαιθρίων πάγων
 δρόσων τ' ἀπαλλαγέντες, ὡς δὲ δαίμονες
 ἀφύλακτον εὐδήσουσι πᾶσαν εὐφρόνην. 6
 εἰ δ' εὖ σέβουσι τοὺς πολισσούχους θεοὺς
 τοὺς τῆς ἀλούσης γῆς θεῶν θ' ἰδρύματα,
 οὗ τᾶν ἐλόντες αὐθις ἀνθαλοῖεν ἄν.
 ἔρωσ δὲ μὴ τις πρότερον ἐμπίπτει στρατῶ
 πορθεῖν ἢ μὴ χρῆ, κέρδεσιν νικωμένους. 6
 δεῖ γὰρ πρὸς οἴκους νοστήμου σωτηρίας
 κάμψαι διαύλου θάτερον κῶλον πάλιν·
 θεοῖς δ' ἐναμπλάκητος εἰ μόλοι στρατὸς,
 ἐγρηγορὸς τὸ πῆμα τῶν ὀλωλότων
 γένοιτ' ἄν, εἰ πρόσπαια μὴ τύχοι κακά. 7
 τοιαυτὰ τοι γυναικὸς ἐξ ἐμοῦ κλύοις·
 τὸ δ' εὖ κρατοίη, μὴ διχορρόπως ἰδεῖν.
 πολλῶν γὰρ ἐσθλῶν τήνδ' ὄνησιν εἰλόμην.

III.

SOPHOCLES.

1.

AJAX, 529—595.

Ajax sinned against Athena, who put madness in his art so that he slew the oxen and herds of the army, lieving them to be the chieftains. He has now recovered from his frenzy, and desires that his child be ought to him.

ΑΙΑΣ. ΤΕΚΜΗΣΣΑ. ΧΟΡΟΣ.

ΕΚ. Ἄλλ', ὦ φίλ' Αἴας, πάντ' ἔγωγε πείσομαι.

· κόμιζέ νύν μοι παῖδα τὸν ἐμὸν, ὡς ἴδω.

ΞΚ. καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην.

· ἐν τοῖσδε τοῖς κακοῖσιν, ἢ τί μοι λέγεις ;

ΞΚ. μὴ σοί γέ που δύστηνος ἀντήσας θάνοι. 5

· πρέπον γέ τᾶν ἦν δαίμονος τοῦμοῦ τόδε.

ΞΚ. ἀλλ' οὖν ἐγὼ 'φύλαξα τοῦτό γ' ἀρκέσαι.

· ἐπήνεσ' ἔργον καὶ πρόνοιαν ἦν ἔθου.

ΞΚ. τί δῆτ' ἂν ὡς ἐκ τῶνδ' ἂν ὠφελοίμι σε ;

· δός μοι προσειπεῖν αὐτὸν ἐμφανῆ τ' ἰδεῖν. 10

ΞΚ. καὶ μὴν πέλας γε προσπόλοισ φυλάσσεται.

- ΑΙ. τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν ;
 ΤΕΚ. ὦ παῖ, πατήρ καλεῖ σε. δεῦρο προσπόλων
 ἄγ' αὐτὸν ὅσπερ χερσὶν εὐθύνων κυρεῖς.
- ΑΙ. ἔρποντι φωνεῖς, ἢ λελειμμένῳ λόγου ; 15
 ΤΕΚ. καὶ δὴ κομίζει προσπόλων ὅδ' ἐγγύθεν.
- ΑΙ. αἶρ' αὐτὸν, αἶρε δεῦρο. ταρβήσει γὰρ οὐ
 νεοσφαγῇ που τόνδε προσλεύσσω φόνον,
 εἵπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν.
 ἀλλ' αὐτίκ' ὠμοῖς αὐτὸν ἐν νόμοις πατρὸς 20
 δεῖ πωλοδαμνεῖν κἀξομοιοῦσθαι φύσιν.
 ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,
 τὰ δ' ἄλλ' ὁμοίος· καὶ γένοι' ἂν οὐ κακός.
 καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω,
 ὀθόνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν. 25
 ἐν τῷ φρονεῖν γὰρ μηδὲν ἠδιστος βίος,
 ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης.
 ὅταν δ' ἴκη πρὸς τοῦτο, δεῖ σ' ὅπως πατρὸς
 δεῖξεις ἐν ἐχθροῖς οἶος ἐξ οἴου ἴτραφης.
 τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν 30
 ψυχὴν ἀτάλλων, μητρὶ τῆδε χαρμονήν.
 οὔτοι σ' Ἀχαιῶν, οἶδα, μὴ τις ὑβρίση
 στυγναῖσι λώβαις, οὐδὲ χωρὶς ὄντ' ἐμοῦ.
 τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφὶ σοὶ
 λείψω τροφῆς ἄοκνον ἔμπα, κεῖ τανῦν 35
 τηλωπὸς οἰχνεῖ, δυσμενῶν θήραν ἔχων.
 ἀλλ', ἄνδρες ἀσπιστῆρες, ἐνάλιος λεῶς,
 ὑμῖν τε κοινὴν τήνδ' ἐπισκῆπτω χάριν,

κείνῳ τ' ἐμὴν ἀγγείλατ' ἐντολὴν, ὅπως
τὸν παῖδα τόνδε πρὸς δόμους ἐμοὺς ἄγων 40
Τελαμῶνι δείξει μητρί τ', Ἐριβοία λέγω,
ὥς σφιν γένηται γηροβοσκὸς εἰσαεῖ.

καὶ τὰμὰ τεύχη μῆτ' ἀγωνάρχαι τινὲς
θήσουσ' Ἀχαιοῖς μῆθ' ὁ λυμεῶν ἐμός.
ἀλλ' αὐτό μοι σὺ, παῖ, λαβὼν ἐπώνυμον, 45

Εὐρύσακες, ἴσχε, διὰ πολυρράφου στρέφω
πόρπακος, ἐπτάβοιον ἄρρηκτον σάκος·
τὰ δ' ἄλλα τεύχη κοίν' ἐμοὶ τεθάψεται.

ἀλλ' ὡς τάχος τὸν παῖδα τόνδ' ἤδη δέχου,
καὶ δῶμα πάκτου, μηδ' ἐπισκῆνους γόους 50
δάκρυε. κάρτα τοι φιλοίκτιστον γυνή.

πύκαζε θᾶσσον. οὐ πρὸς ἰατροῦ σοφοῦ
θρηνεῖν ἐπφδὺς πρὸς τομῶντι πῆματι.

Ο. δέδοικ' ἀκούων τήνδε τὴν προθυμίαν.
οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθηγμένη. 55

ΕΚ. ὦ δέσποτ' Αἴας, τί ποτε δρασεῖεις φρενί;

Ι. μὴ κρίνε, μὴ ἕξταζε. σωφρονεῖν καλόν.

ΕΚ. οἴμ' ὡς ἀθυμῶ· καὶ σε πρὸς τοῦ σοῦ τέκνου
καὶ θεῶν ἰκνοῦμαι μὴ προδοὺς ἡμᾶς γένη.

Ι. ἄγαν γε λυπεῖς. οὐ κάτοιισθ' ἐγὼ θεοῖς 60
ὡς οὐδὲν ἀρκεῖν εἴμ' ὀφειλέτης ἔτι;

ΕΚ. εὐφημα φώνει.

Ι. τοῖς ἀκούουσιν λέγε.

ΕΚ. σὺ δ' οὐχὶ πείσει;

Ι. πόλλ' ἄγαν ἤδη θροεῖς.

ΤΕΚ. *ταρβῶ γὰρ, ὠναξ.*

ΑΙ. *οὐ ξυνέρξεθ' ὡς τάχος ;*

ΤΕΚ. *πρὸς θεῶν, μαλάσσου.* 65

ΑΙ. *μῶρά μοι δοκεῖς φρονεῖν,
εἰ τοῦμὸν ἦθος ἄρτι παιδεύειν νοεῖς.*

2.

ELECTRA, 1288-1383.

News had been brought to Clytemnestra that Orestes was killed by an accident at the Pythian games. But this was not true, and Orestes returns safely home, bearing the urn in which his supposed ashes are contained. He reveals himself to Electra; and the announcement of the Paidagogus, who has been sent to explore the household, being favourable, Orestes and Pylades pass into the house to take vengeance on Clytemnestra.

ΟΡΕΣΤΗΣ. ΗΛΕΚΤΡΑ. ΧΟΡΟΣ. ΠΑΙΔΑΓΩΓΟΣ.

ΟΡ. *Τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,
καὶ μήτε μήτηρ ὡς κακὴ δίδασκέ με
μήθ' ὡς πατρῶαν κτῆσιν Αἴγισθος δόμων
ἀντλεῖ, τὰ δ' ἐκχεί, τὰ δὲ διασπείρει μάτην.
χρόνου γὰρ ἂν σοι καιρὸν ἐξείργοι λόγος. 5
ἃ δ' ἀρμόσει μοι τῷ παρόντι νῦν χρόνῳ
σήμαιν', ὅπου φανέντες ἢ κεκρυμμένοι
γελῶντας ἐχθροὺς παύσομεν τῇ νῦν ὁδῷ.*

- οὕτω δ' ὅπως μήτηρ σε μὴ 'πιγνώσεται
 φαιδρῷ προσώπῳ νῶν ἐπελθόντοιν δόμους· 10
 ἀλλ' ὡς ἐπ' ἄτη τῇ μάτην λελεγμένη
 στέναζ'. ὅταν γὰρ εὐτυχήσωμεν, τότε
 χαίρειν παρέσται καὶ γελᾶν ἐλευθέρως.
- Ι.Α. ἀλλ', ὦ κασίγνηθ', ὦδ' ὅπως καὶ σοὶ φίλον
 καὶ τοῦμόν ἔσται τῆδ'. ἐπεὶ τὰς ἡδονὰς 15
 πρὸς σοῦ λαβούσα κοῦκ ἐμὰς ἐκτησάμην.
 κοῦδ' ἂν σε λυπήσασα δεξαίμην βραχὺ
 αὐτὴ μέγ' εὐρεῖν κέρδος· οὐ γὰρ ἂν καλῶς
 ὑπηρετοίην τῷ παρόντι δαίμονι.
 ἀλλ' οἴσθα μὲν τὰνθένδε, πῶς γὰρ οὔ; κλύων
 ὀθούνεκ' Αἴγισθος μὲν οὐ κατὰ στέγας, 21
 μήτηρ δ' ἐν οἴκοις· ἦν σὺ μὴ δείσης ποθ' ὡς
 γέλῳτι τοῦμόν φαιδρὸν ὄψεται κάρα.
 μίσός τε γὰρ παλαιὸν ἐντέτηκέ μοι,
 κἀπεὶ σ' ἐσείδον, οὔ ποτ' ἐκλήξω χαρᾶ 25
 δακρυρροοῦσα. πῶς γὰρ ἂν λήξαιμ' ἐγὼ,
 ἦτις μιᾷ σε τῆδ' ὀδῷ θανόντα τε
 καὶ ζῶντ' ἐσείδον; εἴργασαι δέ μ' ἄσκοπα·
 ὥστ' εἰ πατήρ μοι ζῶν ἴκοιτο, μηκέτ' ἂν
 τέρας νομίζειν αὐτὸ, πιστεύειν δ' ὀράν. 30
 ὅτ' οὖν τοιαύτην ἡμῖν ἐξήκεις ὀδὸν,
 ἄρχ' αὐτὸς ὡς σοι θυμός. ὡς ἐγὼ μόνῃ
 οὐκ ἂν δυοῖν ἡμαρτον· ἦ γὰρ ἂν καλῶς
 ἔσωσ' ἐμαυτὴν, ἢ καλῶς ἀπωλόμην.
- ΚΟ. σιγᾶν ἐπήνεσ'. ὡς ἐπ' ἐξόδῳ κλύω 35

τῶν ἔνδοθεν χωροῦντος. ΗΛ. εἴσιτ' ; ὦ ξένοι,
 ἄλλως τε καὶ φέροντες οἳ ἂν οὔτε τις
 δόμων ἀπάσαιτ' οὔτ' ἂν ἡσθεῖη λαβῶν.

ΠΑΙ. ὦ πλείστα μῶροι καὶ φρενῶν τητῶμενοι,
 πότερα παρ' οὐδὲν τοῦ βίου κήδεσθ' ἔτι, 40
 ἢ νοῦς ἔνεστιν οὔτις ὑμῖν ἐγγενῆς,
 ὅτ' οὐ παρ' αὐτοῖς, ἀλλ' ἐν αὐτοῖσιν κακοῖς
 τοῖσιν μεγίστοις ὄντες οὐ γιγνώσκετε ;
 ἀλλ' εἰ σταθμοῖσι τοῖσδε μὴ κύρουν ἐγὼ
 πάλαι φυλάσσω, ἦν ἂν ὑμῖν ἐν δόμοις 45
 τὰ δρώμεν' ὑμῶν πρόσθεν ἢ τὰ σώματα·
 νῦν δ' εὐλάβειαν τῶνδε προὔθεμην ἐγώ.
 καὶ νῦν ἀπαλλαχθέντε τῶν μακρῶν λόγων
 καὶ τῆς ἀπλήστου τῆσδε σὺν χαρᾷ βοῆς
 εἴσω παρέλθεθ', ὡς τὸ μὲν μέλλειν κακὸν 50
 ἐν τοῖς τοιούτοις ἔστ', ἀπηλλάχθαι δ' ἀκμή.

ΟΡ. πῶς οὖν ἔχει τάντεῦθεν εἰσιόντι μοι ;

ΠΑΙ. καλῶς· ὑπάρχει γάρ σε μὴ γνῶναί τίνα.

ΟΡ. ἤγγειλας, ὡς ἔοικεν, ὡς τεθνηκότα.

ΠΑΙ. εἰς τῶν ἐν Ἄιδου μάνθαν' ἐνθάδ' ὦν ἀνῆρ. 55

ΟΡ. χαίρουσιν οὖν τούτοισιν ; ἢ τίνες λόγοι ;

ΠΑΙ. τελουμένων εἴποιμ' ἂν· ὡς δὲ νῦν ἔχει,
 καλῶς τὰ κείνων πάντα, καὶ τὰ μὴ καλῶς.

ΗΛ. τίς οὐτός ἐστ', ἀδελφέ ; πρὸς θεῶν φράσων.

ΟΡ. οὐχὶ ξυνίης ; ΗΛ. οὐδέ γ' ἐς θυμὸν φέρω. 60

ΟΡ. οὐκ οἶσθ' ὅτφ μ' ἔδωκας ἐς χέρας ποτέ ;

ΗΛ. ποίφ ; τί φωνεῖς ; ΟΡ. οὐ τὸ Φωκέων πέδον

ὑπεξεπέμφθην σῆ προμηθία χεροῖν.

- Λ. ἦ κείνος οὗτος οὐν ποτ' ἐκ πολλῶν ἐγὼ
μόνον προσεῦρον πιστὸν ἐν πατρὸς φόνῳ; 65
- P. ὄδ' ἐστὶ· μή μ' ἔλεγχε πλείοσιν λόγους.
- Λ. ὦ φίλτατον φῶς, ὦ μόνος σωτὴρ δόμων
Ἄγαμέμνονος, πῶς ἦλθες; ἦ σὺ κείνος εἶ,
ὃς τόνδε κάμ' ἔσωσας ἐκ πολλῶν πόνων;
ὦ φίλταται μὲν χεῖρες, ἠδιστον δ' ἔχων 70
ποδῶν ὑπηρετήμα, πῶς οὕτω πάλαι
ξυνών μ' ἔληθες οὐδ' ἔφαινες, ἀλλὰ με
λόγοις ἀπώλλυς, ἔργ' ἔχων ἠδιστ' ἐμοί;
χαῖρ', ὦ πάτερ· πατέρα γὰρ εἰσορᾶν δοκῶ·
χαῖρ'· ἴσθι δ' ὡς μάλιστά σ' ἀνθρώπων ἐγὼ
ἤχθηρα κάφίλησ' ἐν ἡμέρα μιᾷ. 76
- ΑΙ. ἀρκεῖν δοκεῖ μοι· τοὺς γὰρ ἐν μέσῳ λόγους
πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι,
αἱ ταῦτά σοι δείξουσιν, Ἥλέκτρα, σαφῆ.
σφῶν δ' ἐννέπω ἡ γὰρ τοῖν παρεστώτοιν ὅτι 80
νῦν καιρὸς ἔρδειν· νῦν Κλυταιμνήστρα μόνη·
νῦν οὔτις ἀνδρῶν ἔνδον· εἰ δ' ἐφέξετον,
φροντίζεθ' ὡς τούτοις τε καὶ σοφωτέροις
ἄλλοισι τούτων πλείοσιν μαχοῦμενοι.
- P. οὐκοῦν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων, 85
Πυλάδη, τόδ' εἶη τοῦργον, ἀλλ' ὅσον τάχος
χωρεῖν ἔσω, πατρῶα προσκύσανθ' ἔδη
θεῶν, ὅσοι περ πρόπυλα ναίουσιν τάδε.
- Λ. ἄναξ Ἄπολλον, ἵλεως αὐτοῖν κλύε,

ἐμοῦ τε πρὸς τούτοισιν, ἧ σε πολλὰ δὴ 90
 ἀφ' ὧν ἔχοιμι λιπαρεῖ προὔστην χερί.
 νῦν δ', ὦ Λύκει' Ἄπολλον, ἐξ οἶων ἔχω
 αἰτῶ, προπίτνω, λίσσομαι, γενοῦ πρόφρων
 ἡμῖν ἀρωγὸς τῶνδε τῶν βουλευμάτων,
 καὶ δεῖξον ἀνθρώποισι τὰπιτίμια 95
 τῆς δυσσεβείας οἷα δωροῦνται θεοί.

3.

PHILOCTETES, 232-401.

Neoptolemus, the son of Achilles, was sent to bring Philoctetes from Lemnos to Troy, a prophet having foretold that the city could not be taken without the bow and arrows of Heracles, which were in the possession of Philoctetes. Neoptolemus conceals his real object, lest Philoctetes should be unwilling to go with him owing to his desertion by the Atridae on the voyage to Troy. For he had been bitten by a serpent in the foot, which caused a grievous wound, so that his cries were heard through the whole army: and in order to rid themselves of annoyance, the Atridae abandoned him when asleep on the island of Lemnos.

ΝΕΟΠΤΟΛΕΜΟΣ. ΦΙΛΟΚΤΗΤΗΣ. ΧΟΡΟΣ.

ΝΕ. Ἄλλ', ὦ ξέν', ἴσθι τοῦτο πρῶτον, οὐνεκα
 Ἑλληνές ἐσμεν· τοῦτο γὰρ βούλει μαθεῖν.
 ΦΙ. ὦ φίλτατον φώνημα· φεῦ τὸ καὶ λαβεῖν
 πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν χρόνῳ μακρῷ.

τίς σ', ὦ τέκνον, προσέσχε, τίς προσήγαγεν 5
 χρεία ; τίς ὀρμή ; τίς ἀνέμων ὁ φίλτατος ;
 γέγωνέ μοι πᾶν τοῦθ', ὅπως εἰδῶ τίς εἶ.

ΝΕ. ἐγὼ γένος μὲν εἰμι τῆς περιρρύτου
 Σκύρου· πλέω δ' ἐς οἶκον· αὐδῶμαι δὲ παῖς
 Ἀχιλλέως, Νεοπτόλεμος. οἶσθα δὴ τὸ πᾶν. 10

ΦΙ. ὦ φίλτάτου παῖ πατρός, ὦ φίλης χθονός,
 ὦ τοῦ γέροντος θρέμμα Λυκομήδους, τίνι
 στόλῳ προσέσχες τήνδε γῆν πόθεν πλέων ;

ΝΕ. ἐξ Ἰλίου τοι δὴ ταυῖν γε ναυστολῶ.

ΦΙ. πῶς εἶπας ; οὐ γὰρ δὴ σύ γ' ἦσθα ναυβάτης 15
 ἡμῖν κατ' ἀρχὴν τοῦ πρὸς Ἴλιον στόλου.

ΝΕ. ἦ γὰρ μετέσχες καὶ σὺ τοῦδε τοῦ πόνου ;

ΦΙ. ὦ τέκνον, οὐ γὰρ οἶσθά μ' ὄντιν' εἰσορᾶς ;

ΝΕ. πῶς γὰρ κάτοιδ' ὄν γ' εἶδον οὐδεπώποτε ;

ΦΙ. οὐδ' ὄνομά γ' οὐδὲ τῶν ἐμῶν κακῶν κλέος 20
 ἦσθου ποτ' οὐδὲν, οἷς ἐγὼ διωλλύμην ;

ΝΕ. ὡς μηδὲν εἰδὸτ' ἴσθι μ' ὦν ἀνιστορεῖς.

ΦΙ. ὦ πόλλ' ἐγὼ μοχθηρὸς, ὦ πικρὸς θεοῖς,
 οὐ μὴδὲ κληδῶν ὦδ' ἔχοντος οἴκαδε 25
 μῆδ' Ἑλλάδος γῆς μηδαμοῦ διηλθέ που.
 ἀλλ' οἱ μὲν ἐκβαλόντες ἀνοσίως ἐμέ
 γελῶσι σίγ' ἔχοντες, ἡ δ' ἐμὴ νόσος
 αἰεὶ τέθηλε καπὶ μείζον ἔρχεται.

ὦ τέκνον, ὦ παῖ πατρός ἐξ Ἀχιλλέως,
 ὄδ' εἴμ' ἐγὼ σοι κείνος, ὃν κλύεις ἴσως 30
 τῶν Ἡρακλείων ὄντα δεσπότην ὄπλων,

ὁ τοῦ Ποίαντος παῖς Φιλοκλήτης, ὃν οἱ
 δισσοὶ στρατηγοὶ χῶ' Κεφαλλήνων ἀναξ
 ἔρριψαν αἰσχρῶς ᾧδ' ἔρημον, ἀγρία
 νόσφ καταφθίνοντα, τῆς ἀνδροφθόρου 35
 πληγέντ' ἐχίδνης ἀγρίῳ χαράγματι·
 ξὺν ἧ μ' ἐκεῖνοι, παῖ, προθέντες ἐνθάδε
 ᾤχοντ' ἔρημον, ἠνίκ' ἐκ τῆς ποντίας
 Χρύσης κατέσχον δεῦρο ναυβάτη στόλῳ.
 τότ' ἄσμενοί μ' ὡς εἶδον ἐκ πολλοῦ σάλου 40
 εὔδοντ' ἐπ' ἀκτῆς ἐν κατηρεφεῖ πέτρῳ,
 λιπόντες ᾤχονθ', οἶα φωτὶ δυσμόρῳ
 ῥάκη προθέντες βαιὰ καὶ τι καὶ βορᾶς
 ἐπωφέλημα σμικρὸν, οἷ' αὐτοῖς τύχοι.
 σὺ δῆ, τέκνον, ποῖαν μ' ἀνάστασιν δοκεῖς 45
 αὐτῶν βεβῶτων ἐξ ὕπνου στήναι τότε;
 ποῖ' ἐκδακρῦσαι, ποῖ' ἀποιμῶξαι κακά;
 ὀρῶντα μὲν ναῦς, ἅς ἔχων ἐναυστόλουν,
 πάσας βεβῶσας, ἄνδρα δ' οὐδέν' ἔντοπον,
 οὐχ ὅστις ἀρκέσειεν, οὐδ' ὅστις νόσου 50
 κάμνοντι συλλάβοιτο· πάντα δὲ σκοπῶν
 εὔρισκον οὐδὲν πλὴν ἀνιᾶσθαι παρόν,
 τούτου δὲ πολλὴν εὐμάρειαν, ᾧ τέκνον.
 ὁ μὲν χρόνος δὴ διὰ χρόνου προὔβαινέ μοι,
 κᾶδει τι βαιᾷ τῆδ' ὑπὸ στέγῃ μόνον 55
 διακονεῖσθαι. γαστρὶ μὲν τὰ σύμφορα
 τόξον τόδ' ἐξεύρισκε, τὰς ὑποπτέρους
 βάλλον πελείας· πρὸς δὲ τοῦθ', ὅ μοι βάλοι

νευροσπαδῆς ἄτρακτος, αὐτὸς ἂν τάλας
 εἰλυόμεν δύστηνον ἐξέλκων πόδα 60
 πρὸς τοῦτ' ἂν· εἴ τ' ἔδει τι καὶ ποτὸν λαβεῖν,
 καὶ που πάγου χυθέντος, οἷα χεῖματι,
 ξύλον τι θραῦσαι, ταῦτ' ἂν ἐξέρπων τάλας
 ἐμηχανώμην· εἶτα πῦρ ἂν οὐ παρῆν,
 ἀλλ' ἐν πέτροισι πέτρον ἐκτρίβων μόλις 65
 ἔφην' ἄφαντον φῶς, ὃ καὶ σώζει μ' αἰεί.
 οἰκουμένη γὰρ οὖν στέγη πυρὸς μέτα
 πάντ' ἐκπορίζει πλὴν τὸ μὴ νοσεῖν ἐμέ.
 φέρ', ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθης.
 ταύτη πελάζει ναυβάτης οὐδεὶς ἐκῶν· 70
 οὐ γάρ τις ὄρμος ἐστίν, οὐδ' ὅποι πλέων
 ἐξεμπολήσει κέρδος, ἢ ξενώσεται.
 οὐκ ἐνθάδ' οἱ πλοῖοι τοῖσι σώφροσιν βροτῶν.
 τάχ' οὖν τις ἄκων ἔσχε· πολλὰ γὰρ τάδε
 ἐν τῷ μακρῷ γένοιτ' ἂν ἀνθρώπων χρόνῳ. 75
 οὗτοί μ', ὅταν μόλωσιν, ὦ τέκνον, λόγοις
 ἐλευοῦσι μὲν, καὶ πού τι καὶ βορᾶς μέρος
 προσέδωσαν οἰκτείραντες, ἢ τινα στολὴν·
 ἐκεῖνο δ' οὐδεὶς, ἠνίκ' ἂν μνησθῶ, θέλει,
 σώσαί μ' ἐς οἴκους, ἀλλ' ἀπόλλυμαι τάλας 80
 ἔτος τόδ' ἤδη δέκατον ἐν λιμῷ τε καὶ
 κακοῖσι βόσκων τὴν ἀδηφάγον νόσον.
 τοιαῦτ' Ἀτρεΐδαί μ' ἦ τ' Ὀδυσσέως βία,
 ὦ παῖ, δεδράκασ', οἷς Ὀλύμπιοι θεοὶ
 δοιέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν. 85

- ΧΟ. ἔοικα κἀγὼ τοῖς ἀφιγμένοις ἴσα
 ζῆνοις ἐπικτεῖρειν σε, Ποίαντος τέκνον.
- ΝΕ. ἐγὼ δὲ καὐτὸς τοῖσδε μάρτυς ἐν λόγοις,
 ὡς εἶσ' ἀληθεῖς οἶδα, συντυχῶν κακῶν
 ἀνδρῶν Ἀτρειδῶν τῆς τ' Ὀδυσσέως βίας. 90
- ΦΙ. ἦ γάρ τι καὶ σὺ τοῖς πανωλέθροις ἔχεις
 ἔγκλημ' Ἀτρεΐδαις, ὥστε θυμοῦσθαι παθῶν ;
- ΝΕ. θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε,
 ἴν' αἱ Μυκῆναι γνοιέν ἢ Σπάρτη θ' ὅτι
 χῆ Σκύρος ἀνδρῶν ἀλκίμων μήτηρ ἔφυ. 95
- ΦΙ. εὖ γ', ὦ τέκνον· τίνας γὰρ ὦδε τὸν μέγαν
 χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας ;
- ΝΕ. ὦ παῖ Ποίαντος, ἐξερῶ, μόλις δ' ἐρῶ,
 ἄγωγ' ὑπ' αὐτῶν ἐξελωβήθην μολῶν.
 ἐπεὶ γὰρ ἔσχε μοῖρ' Ἀχιλλέα θανεῖν, 100
- ΦΙ. οἴμοι· φράσης μοι μὴ πέρα, πρὶν ἂν μάθω
 πρῶτον τόδ', ἢ τέθνηχ' ὁ Πηλέως γόνος ;
- ΝΕ. τέθνηκεν, ἀνδρὸς οὐδενὸς, θεοῦ δ' ὕπο,
 τοξευτὸς, ὡς λέγουσιν, ἐκ Φοίβου δαμείς.
- ΦΙ. ἀλλ' εὐγενῆς μὲν ὁ κτανῶν τε χῶ θανῶν. 105
 ἀμηχανῶ δὲ πότερον, ὦ τέκνον, τὸ σὸν
 πάθημ' ἐλέγχω πρῶτον, ἢ κείνον στένω.
- ΝΕ. οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σ', ὦ τάλας,
 ἀλγήμαθ', ὥστε μὴ τὰ τῶν πέλας στένειν.
- ΦΙ. ὀρθῶς ἔλεξας. τοιγαροῦν τὸ σὸν φράσον 110
 αὐθις πάλιν μοι πράγμ', ὅτφ σ' ἐνύβρισαν.
- ΝΕ. ἦλθόν με νηὶ ποικιλοστόλφ μετὰ

δῖός τ' Ὀδυσσεὺς χῶ τροφεὺς τοῦμοῦ πατρός,
 λέγοντες, εἴτ' ἀληθὲς εἴτ' ἄρ' οὖν μάτην,
 ὡς οὐ θέμις γίγνοιτ', ἐπεὶ κατέφθιτο 115
 πατὴρ ἐμός, τὰ πέργαμ' ἄλλον ἢ μ' ἐλείν
 ταῦτ', ὦ ξέν', οὕτως ἐννέποντες οὐ πολὺν
 χρόνον μ' ἐπέσχον μή με ναυστολεῖν ταχὺ,
 μάλιστα μὲν δὴ τοῦ θανόντος ἡμέρω,
 ὅπως ἴδοιμ' ἄθαπτον· οὐ γὰρ εἰδόμην· 120
 ἔπειτα μέντοι χῶ λόγος καλὸς προσῆν,
 εἰ τὰπὶ Τροίᾳ πέργαμ' αἰρήσοιμ' ἰών.
 ἦν δ' ἡμαρ ἤδη δεύτερον πλέοντί μοι,
 καγὼ πικρὸν Σίγειον οὐρίῳ πλάτη
 κατηγόμην· καὶ μ' εὐθὺς ἐν κύκλῳ στρατὸς 125
 ἐκβάντα πᾶς ἠσπάζετ', ὁμνύντες βλέπειν
 τὸν οὐκέτ' ὄντα ζῶντ' Ἀχιλλέα πάλιν.
 κείνος μὲν οὖν ἔκειτ'· ἐγὼ δ' ὁ δῦσμορος,
 ἐπεὶ δάκρυσα κείνον, οὐ μακρῷ χρόνῳ
 ἐλθὼν Ἀτρείδας πρὸς φίλους, ὡς εἰκὸς ἦν, 130
 τὰ θ' ὄπλ' ἀπήτουν τοῦ πατρὸς τὰ τ' ἄλλ' ὅσ' ἦν.
 οἱ δ' εἶπον, οἴμοι, τλημονέστατον λόγον,
 ὦ σπέρμ' Ἀχιλλέως, τᾶλλα μὲν πάρεστί σοι
 πατρῷ' ἐλέσθαι, τῶν δ' ὄπλων κείνων ἀνὴρ
 ἄλλος κρατύνει νῦν, ὁ Λαέρτου γόνος. 135
 καγὼ δακρύσας εὐθὺς ἐξανίσταμαι
 ὀργῇ βαρεῖα, καὶ καταλήσας λέγω,
 ὦ σχέτλι', ἢ τολμήσατ' ἀντ' ἐμοῦ τι
 δοῦναι τὰ τεύχη τὰμὰ, πρὶν μαθεῖν ἐμοῦ;

ὁ δ' εἶπ' Ὀδυσσεύς, πλησίον γὰρ ὦν κύρει, 140
 ναί, παί, δεδώκασ' ἐνδίκως οὗτοι τάδε.
 ἐγὼ γὰρ αὐτ' ἔσωσα κάκεινον παρών.
 καὶ γὰρ χολωθείς εὐθύς ἤρασσον κακοῖς
 τοῖς πάσιν, οὐδὲν ἐνδεές ποιούμενος,
 εἰ τὰ μὰ κείνος ὄπλ' ἀφαιρήσοιτό με. 145
 ὁ δ' ἐνθάδ' ἤκων, καί περ οὐ δύσσοργος ὦν,
 δηχθεὶς πρὸς ἀξήκουσεν ὦδ' ἡμίψατο,
 οὐκ ἦσθ' ἴν' ἡμεῖς, ἀλλ' ἀπῆσθ' ἴν' οὐ σ' ἔδει.
 καὶ ταῦτ' ἐπειδὴ καὶ λέγεις θραυστομῶν,
 οὐ μὴ ποτ' ἐς τὴν Σκύρον ἐκπλεύσης ἔχων. 150
 τοιαῦτ' ἀκούσας κάξονειδισθεὶς κακὰ
 πλέω πρὸς οἴκου, τῶν ἐμῶν τητῶμενος
 πρὸς τοῦ κακίστου κακ' κακῶν Ὀδυσσέως.
 κούκ αἰτιῶμαι κείνον ὡς τοὺς ἐν τέλει.
 πόλις γὰρ ἐστὶ πάσα τῶν ἡγουμένων 155
 στρατός τε σύμπας· οἱ δ' ἀκοσμοῦντες βροτῶν
 διδασκάλων λόγοισι γίγνονται κακοί.
 λόγος λέλεκται πάς. ὁ δ' Ἀτρείδας στυγῶν
 ἐμοί θ' ὁμοίως καὶ θεοῖς εἶη φίλος.

ΧΟ. ὀρεστέρα παμβῶτι Γᾶ, μάτερ αὐτοῦ Διὸς, 160
 ἅ τὸν μέγαν Πακτωλὸν εὐχρυσον νέμεις,
 σὲ κάκει, μάτερ πότνι', ἐπηνδῶμαν,
 ὅτ' ἐς τόνδ' Ἀτρείδαν ὕβρις πᾶσ' ἐχώρει,
 ὅτε τὰ πάτρια τεύχεα παρεδίδοσαν,
 ἰὼ μάκαιρα ταυροκτόνων 165
 λεόντων ἔφεδρε, τῷ Λαρτίου σέβας ὑπέρτατον.

4.

OEDIPUS COLONEUS, 1249-1446.

Oedipus, an outcast from Thebes, is sojourning at Colonus in Attica; his daughters Antigone and Ismene with him. To them comes Polynices, the elder son of Oedipus, on his way from Argos to Thebes, as a suppliant for his father's blessing on the expedition which he is leading for the recovery of the throne, now usurped by his younger brother Eteocles.

ΑΝΤΙΓΟΝΗ. ΟΙΔΙΠΟΥΣ. ΠΟΛΥΝΕΙΚΗΣ. ΧΟΡΟΣ.

- Ἰ. Καὶ μὴν ὄδ' ἡμῖν, ὡς ἔοικεν, ὁ ξένος,
 ἀνδρῶν γε μούνος, ὦ πάτερ, δι' ὄμματος
 ἀστακτὶ λείβων δάκρυον ὧδ' ὀδοιπορεῖ.
 τίς οὗτος; ΑΝ. ὄνπερ καὶ πάλαι κατείχομεν
 γνώμη, πάρεστι δεῦρο Πολυνείκης ὄδε. 5
- Ἰ. οἴμοι, τί δράσω; πότερα τὰμαντοῦ κακὰ
 πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὄρων
 πατρὸς γέροντος; ὃν ξένης ἐπὶ χθονὸς
 σὺν σφῶν ἐφεύρηκ' ἐνθάδ' ἐκβεβλημένον
 ἐσθῆτι σὺν τοιᾶδε, τῆς ὁ δυσφιλῆς 10
 γέρων γέροντι συγκατῶκηκεν πίνος
 πλευρὰν μαραίνων, κρατὶ δ' ὀμματοσστερεῖ
 κόμη δι' αὔρας ἀκτένιστος ἄσσεται·
 ἀδελφὰ δ', ὡς ἔοικε, τούτοισιν φορεῖ
 τὰ τῆς ταλαίνης νηδύος θρεπτήρια. 15
 ἀγὼ πανώλης ὄψ' ἄγαν ἐκμανθάνω·
 καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς

ταῖς σαῖσιν ἤκειν· τὰμὰ μὴ ἕξ ἄλλων πύθη.
 ἀλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων
 Αἰδῶς ἐπ' ἔργοις πᾶσι, καὶ πρὸς σοί, πάτερ, 20
 παρασταθήτω. τῶν γὰρ ἡμαρτημένων
 ἄκη μὲν ἐστί, προσφορὰ δ' οὐκ ἔστ' ἔτι.
 τί σιγᾶς;

φώνησον, ὦ πάτερ, τι· μή μ' ἀποστραφῆς.
 οὐδ' ἀνταμείβει μ' οὐδέν; ἀλλ' ἀτιμάσας 25
 πέμψεις ἄναυδος, οὐδ' ἄ μνηίεις φράσας;
 ὦ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὀμαίμονες,
 περάσατ' ἀλλ' ὑμεῖς γε κινήσαι πατρὸς
 τὸ δυσπρόσοιστον κἀπροσήγορον στόμα,
 ὡς μή μ' ἄτιμον, τοῦ θεοῦ γε προστάτην, 30
 οὕτως ἀφῆ με μηδὲν ἀντειπὼν ἔπος.

ΑΝ. λέγ', ὦ ταλαίπωρ', αὐτὸς ὦν χρεῖα πάρει.
 τὰ πολλὰ γάρ τοι ρήματ' ἢ τέρψαντά τι,
 ἢ δυσχεράναντ', ἢ κατοικτίσαντά πως,
 παρέσχε φωνὴν τοῖς ἀφωνήτοις τινά. 35

ΠΟ. ἀλλ' ἐξερῶ· καλῶς γὰρ ἐξηγεῖ σύ μοι·
 πρῶτον μὲν αὐτὸν τὸν θεὸν ποιούμενος
 ἄρωγόν, ἔνθεν μ' ὦδ' ἀνέστησεν μολεῖν
 ὁ τῆσδε τῆς γῆς κοίρανος, διδοὺς ἐμοὶ
 λέξαι τ' ἀκοῦσαί τ' ἀσφαλεῖ σὺν ἐξόδῳ. 40
 καὶ ταῦτ' ἀφ' ὑμῶν, ὦ ξένοι, βουλήσομαι
 καὶ ταῖνδ' ἀδελφαῖν καὶ πατρὸς κυρεῖν ἐμοί.
 ἃ δ' ἦλθον ἤδη σοι θέλω λέξαι, πάτερ.
 γῆς ἐκ πατρῴας ἐξελέηλαμαι φυγὰς,

τοῖς σοῖς πανάρχοις οὐνεκ' ἐνθακεῖν θρόνοις 45
 γονῆ πεφυκῶς ἠξίου γεραιτέρᾳ.
 ἀνθ' ὧν μ' Ἐτεοκλῆς, ὧν φύσει νεώτερος,
 γῆς ἐξέωσεν, οὔτε νικήσας λόγῳ
 οὔτ' εἰς ἔλεγχον χειρὸς οὐδ' ἔργου μολῶν,
 πόλιν δὲ πείσας. ὧν ἐγὼ μάλιστα μὲν 50
 τὴν σὴν Ἐρινὺν αἰτίαν εἶναι λέγω·
 ἔπειτα κατὰ μάντεων ταύτῃ κλύφ.
 ἐπεὶ γὰρ ἦλθον Ἄργος ἐς τὸ Δωρικόν,
 λαβὼν Ἄδραστον πενθερὸν ξυνωμότας
 ἔστησ' ἔμαντῶ γῆς ὄσοιπερ Ἀπίας 55
 πρῶτοι καλοῦνται καὶ τετίμηνται δόρει,
 ὄπως τὸν ἐπτάλογχον ἐς Θήβας στόλον
 ξὺν τοῖσδ' ἀγείρας ἢ θάνοιμι πανδίκως,
 ἢ τοὺς τὰδ' ἐκπράξαντας ἐκβάλοιμι γῆς.
 εἶεν· τί δήτᾳ νῦν ἀφιγμένος κυρῶ ; 60
 σοὶ προστροπαίους, ὦ πάτερ, λιτὰς ἔχων
 αὐτὸς τ' ἔμαντοῦ ξυμμάχων τε τῶν ἐμῶν,
 οἳ νῦν σὺν ἐπτὰ τάξεσιν σὺν ἐπτὰ τε
 λόγχοις τὸ Θήβης πεδίον ἀμφεστᾶσι πᾶν·
 οἷος δορυσσοῦς Ἀμφιάρεως, τὰ πρῶτα μὲν 65
 δόρει κρατύνων, πρῶτα δ' οἰωνῶν ὁδοῖς·
 ὁ δεύτερος δ' Αἰτωλὸς Οἰνέως τόκος
 Τυδέης· τρίτος δ' Ἐτέοκλος, Ἀργεῖος γεγώς·
 τέταρτον Ἴππομέδοντ' ἀπέστειλεν πατὴρ
 Ταλαός· ὁ πέμπτος δ' εὔχεται κατασκαφῆ 70
 Κάπανεὺς τὸ Θήβης ἄστρῳ δηώσειν πυρί·

ἔκτος δὲ Παρθενοπαῖος Ἄρκας ὄρνυται,
 ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ
 μητρὸς λοχευθεῖς, πιστὸς Ἀταλάντης γόνος·
 ἐγὼ δὲ σὸς, κεῖ μὴ σὸς, ἀλλὰ τοῦ κακοῦ 75
 πότμου φυτευθεῖς, σὸς γέ τοι καλούμενος,
 ἄγω τὸν Ἄργους ἄφοβον ἐς Θήβας στρατόν.
 οἱ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ,
 ἱκετεύομεν ζύμπαντες ἐξαιτούμενοι
 μῆνιν βαρεῖαν εἰκαθεῖν ὀρμωμένῳ 80
 τῷδ' ἀνδρὶ τοῦμοῦ πρὸς κασιγνήτου τίσιν,
 ὃς μ' ἐξέωσε κάπεσύλησεν πάτρας.
 εἰ γάρ τι πιστόν ἐστιν ἐκ χρηστηρίων,
 οἷς ἂν σὺ προσθῆ, τοῖσδ' ἔφασκ' εἶναι κράτος.
 πρὸς νῦν σε κρηῶν καὶ θεῶν ὀμογνίων 85
 αἰτῶ πιθέσθαι καὶ παρεικαθεῖν, ἐπεὶ
 πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σὺ·
 ἄλλους δὲ θωπεύοντες οἰκοῦμεν σὺ τε
 καγὼ, τὸν αὐτὸν δαίμον' ἐξειληχότες.
 ὁ δ' ἐν δόμοις τύραννος, ὧ τάλας ἐγὼ, 90
 κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται·
 ὄν, εἰ σὺ τῆμῃ ξυμπαραστήσει φρενί,
 βραχεὶ σὺν ὄγκῳ καὶ χρόνῳ διασκεδῶ.
 ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,
 στήσω δ' ἐμαντὸν, κείνον ἐκβαλὼν βίᾳ. 95
 καὶ ταῦτα σοῦ μὲν ξυνθέλοντος ἔστι μοι
 κομπεῖν, ἄνευ σοῦ δ' οὐδὲ σωθῆναι σθένω.

ΧΟ. τὸν ἄνδρα, τοῦ πέμψαντος οὐνεκ', Οἰδίπους

εἰπὼν ὅποια ζύμφορ' ἔκπεμψαι πάλιν.
 ἀλλ' εἰ μὲν, ἄνδρες, τῆσδε δημοῦχος χθονὸς 100
 μὴ 'τύγχαν' αὐτὸν δεῦρο προσπέμψας ἐμοὶ
 Θεσεύς, δικαίων ὥστ' ἐμοῦ κλύειν λόγους,
 οὔτ' ἂν ποτ' ὀμφῆς τῆς ἐμῆς ἐπήσθετο·
 νῦν δ' ἀξιωθείς εἰσι κακούςσας γ' ἐμοῦ
 τοιαῦθ' ἅ τὸν τοῦδ' οὔ ποτ' εὐφρανεῖ βίον· 105
 ὅς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,
 ἅ νῦν ὁ σὸς ξύναιμος ἐν Θήβαις ἔχει,
 τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπήλασας
 κάθηκας ἄπολιν καὶ στολὰς ταύτας φορεῖν,
 ἅς νῦν δακρύεις εἰσορῶν, ὄτ' ἐν πόνῳ 110
 ταυτῶ βεβηκὼς τυγχάνεις κακῶν ἐμοί.
 οὐ κλαυτὰ δ' ἐστὶν, ἀλλ' ἐμοὶ μὲν οἰστέα
 τάδ', ὥσπερ ἂν ζῶ, σοῦ φονέως μεμνημένος,
 σὺ γάρ με μόχθῳ τῷδ' ἔθηκας ἔντροφον,
 σύ μ' ἐξέωσας· ἐκ σέθεν δ' ἀλώμενος 115
 ἄλλους ἐπαιτῶ τὸν καθ' ἡμέραν βίον.
 εἰ δ' ἐξέφυσα τάσδε μὴ 'μαυτῶ τροφούς
 τὰς παῖδας, ἦ τὰν οὐκ ἂν ἦ, τὸ σὸν μέρος·
 νῦν δ' αἶδε μ' ἐκσώζουσιν, αἰδ' ἐμαὶ τροφοί,
 αἰδ' ἄνδρες, οὐ γυναῖκες, ἐς τὸ συμπονεῖν· 120
 ὑμεῖς δ' ἀπ' ἄλλου κοῦκ ἐμοῦ πεφύκατον.
 τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὔ τί πω
 ὡς αὐτίκ', εἴπερ οἶδε κινεῦνται λόχοι
 πρὸς ἄστνυ Θήβης. οὐ γὰρ ἔσθ' ὅπως πόλιν
 κείνην ἐρεῖ τις, ἀλλὰ πρόσθεν αἵματι 125

πεσεῖ μινθεῖς χῶ σὺναιμος ἔξ ἴσου.
 τοιάσδ' ἀρὰς σφῶν πρόσθε τ' ἐξανῆκ' ἐγὼ
 νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοί,
 ἴν' ἀξιῶτον τοὺς φυτεύσαντας σέβειν,
 καὶ μὴ ἔξατιμάζητον, εἰ τυφλοῦ πατρὸς
 τοιῶδ' ἐφύτην. αἶδε γὰρ τάδ' οὐκ ἔδρων.
 τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνοι
 κρατοῦσιν, εἴπερ ἐστὶν ἡ παλαίφατος
 Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.
 σὺ δ' ἔρρ' ἀπόπτυστός τε κἀπάτωρ ἐμοῦ,
 κακῶν κάκιστε, τάσδε συλλαβὼν ἀρὰς,
 ἄς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου
 δόρει κρατῆσαι μήτε νοστήσαι ποτε
 τὸ κοῖλον Ἄργος, ἀλλὰ συγγενεῖ χερὶ
 θανεῖν κτανεῖν θ' ὑφ' οὐπερ ἐξελήλασαι.
 τοιαῦτ' ἀρῶμαι, καὶ καλῶ τὸ Ταρτάρου
 στυνγνὸν πατρῶων ἔρεβος, ὡς σ' ἀποικίση,
 καλῶ δὲ τάσδε δαίμονας, καλῶ δ' Ἄρη
 τὸν σφῶν τὸ δεινὸν μῖσος ἐμβεβληκότα.
 καὶ ταῦτ' ἀκούσας στείχε, κἀξάγγελ' ἰὼν
 καὶ πᾶσι Καδμείοισι τοῖς σαντοῦ θ' ἅμα
 πιστοῖσι συμμάχοισιν, οὔνεκ' Οἰδίπους
 τοιαῦτ' ἔνειμε παισὶ τοῖς αὐτοῦ γέρα.

ΧΟ. Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς
 ξυνήδομαί σοι, νῦν τ' ἴθ' ὡς τάχος πάλιν.

ΠΟ. οἴμοι κελεύθου τῆς τ' ἐμῆς δυσπραξίας,
 οἴμοι δ' ἐταίρων· οἶον ἄρ' ὁδοῦ τέλος

Ἄργους ἀφωρμήθημεν, ὦ τάλας ἐγὼ,
 τοιοῦτον οἶον οὐδὲ φωνῆσαι τι
 ἔξεσθ' ἐταίρων, οὐδ' ἀποστρέψαι πάλιν, 155
 ἀλλ' ὄντ' ἀναυδον τῆδε συγκῶσαι τύχη.
 ὦ τοῦδ' ὄμαιμοι παῖδες, ἀλλ' ὑμεῖς, ἐπεὶ
 τὰ σκληρὰ πατρὸς κλύετε ταυτ' ἀρωμένου,
 μή τοί με πρὸς θεῶν σφῶ γ', ἐὰν αἱ τοῦδ' ἀραὶ
 πατρὸς τελῶνται καὶ τις ὑμῖν ἐς δόμους 160
 νόστος γένηται, μή μ' ἀτιμάσῃτέ γε.
 ἀλλ' ἐν τάφοισι θέσθε κὰν κτερίσμασιν.
 καὶ σφῶν ὁ νῦν ἔπαινος, ὃν κομίζετον
 τοῦδ' ἀνδρὸς οἷς πονεῖτον, οὐκ ἐλάσσονα
 ἔτ' ἄλλον οἶσει τῆς ἐμῆς ὑπουργίας. 165

- I. Πολύνεικες, ἰκετεύω σε πεισθῆναί τί μοι
 J. ὦ φιλότατη τὸ ποῖον Ἀντιγόνη; λέγε.
 J. στρέψαι στρατεύμ' ἐς Ἄργος ὡς τάχιστα γε,
 καὶ μὴ σέ τ' αὐτὸν καὶ πόλιν διεργάσῃ.
 J. ἀλλ' οὐχ οἶόν τε. πῶς γὰρ αὖθις ἂν πάλιν 170
 στρατεύμ' ἄγοιμι ταυτὸν εἰσάπαξ τρέσας;
 J. τί δ' αὖθις, ὦ παῖ, δεῖ σε θυμοῦσθαι; τί σοι
 πάτραν κατασκάψαντι κέρδος ἔρχεται;
 J. αἰσχρὸν τὸ φεύγειν καὶ τὸ πρεσβεῖοντ' ἐμὲ
 οὕτω γελαῖσθαι τοῦ κασιγνήτου πάρα. 175
 J. ὄρας τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρει
 μαντεύμαθ', ὃς σφῶν θάνατον ἐξ ἀμφοῖν θροεῖ;
 D. χρήζει γάρ· ἡμῖν δ' οὐχὶ συγχωρητέα.
 J. οἶμοι τάλαινα· τίς δὲ τολμήσει κλύων

- τὰ τοῦδ' ἔπεσθαι τάνδρως, οἳ' ἐθέσπισεν; 18^c
- ΠΟ. οὐδ' ἀγγελοῦμεν φλαυρ'. ἐπεὶ στρατηλάτου
χρηστοῦ τὰ κρείσσω μηδὲ τάνδεα λέγειν.
- ΑΝ. οὕτως ἄρ', ὦ παῖ, ταυτά σοι δεδογμένα;
- ΠΟ. καὶ μή μ' ἐπίσχυς γ'. ἀλλ' ἐμοὶ μὲν ἦδ' ὁδὸς
ἔσται μέλουσα δύσποτμός τε καὶ κακὴ 185
πρὸς τοῦδε πατρὸς τῶν τε τοῦδ' Ἐρινύων.
σφῶν δ' εὐοδοίη Ζεὺς, τάδ' εἰ τελείτέ μοι
θανόντ', ἐπεὶ οὐ μοι ζῶντί γ' αὖθις ἔξετον.
μέθεσθε δ' ἤδη, χαίρετόν τ'. οὐ γάρ μ' ἔτι
βλέποντ' ἐσόψεσθ' αὖθις. ΑΝ. ὦ τάλαιν' ἐγώ. 190
- ΠΟ. μή τοί μ' ὀδύρου. ΑΝ. καὶ τίς ἄν σ' ὀρμώμενον
ἐς προὔπτον Ἄιδην οὐ καταστένοι, κάσι;
- ΠΟ. εἰ χρὴ, θανούμαι. ΑΝ. μὴ σύ γ', ἀλλ' ἐμοὶ
πιθοῦ.
- ΠΟ. μὴ πείθ' ἅ μὴ δεῖ. ΑΝ. δυστάλαινά τ' ἄρ' ἐγώ,
εἴ σου στερηθῶ. ΠΟ. ταῦτα δ' ἐν τῷ δαίμονι 195
καὶ τῆδε φῦναι χιτέρα. σφῶν δ' οὖν ἐγὼ
θεοῖς ἀρώμαι μή ποτ' ἀντῆσαι κακῶν.
ἀνάξιαί γὰρ πᾶσιν ἔστε δυστυχεῖν.

IV.

EURIPIDES.

1.

HECUBA, 503-628.

Talthybius, the herald of the Grecian army, brings news to Hecuba of the death of her daughter Polyxena, who has been sacrificed at the tomb of Achilles.

ΤΑΛΘΥΒΙΟΣ. ΕΚΑΒΗ. ΧΟΡΟΣ.

1. Ταλθύβιος ἦκω Δαναϊδῶν ὑπηρετής,
 Ἄγαμέμνονος πέμψαντος, ὦ γύναι, μέτα.
 ζ. ὦ φίλτατ', ἄρα κᾶμ' ἐπισφάζει τάφῳ
 δοκοῦν Ἀχαιοῖς ἦλθες; ὡς φίλ' ἂν λέγοις.
 σπεύδωμεν ἐγκονῶμεν, ἡγοῦ μοι, γέρον. 5
 1. σὴν παῖδα κατθανοῦσαν ὡς θάψης, γύναι,
 ἦκω μεταστείχων σε· πέμπουσιν δέ με
 δισσοί τ' Ἀτρεΐδαι καὶ λεὼς Ἀχαϊκός.
 ι. οἴμοι, τί λέξεις; οὐκ ἄρ' ὡς θανουμένους
 μετῆλθες ἡμᾶς, ἀλλὰ σημαίνων κακά; 10
 ὄλωλας, ὦ παῖ, μητρὸς ἀρπασθεῖσ' ἀπο·
 ἡμεῖς δ' ἄτεκνοι τούπῃ σ'. ὦ τάλαιν' ἐγώ.
 πῶς καὶ νιν ἐξεπράξατ'; ἄρ' αἰδούμενοι;

ἢ πρὸς τὸ δεινὸν ἤλθεθ' ὡς ἐχθράν, γέρον,
κτεινόντες; εἶπε καίπερ οὐ λέξων φίλα.

ΤΑ. διπλᾶ με χρήζεις δάκρυα κερδᾶναι, γύναι,
σῆς παιδὸς οἴκτω· νῦν τε γὰρ λέγων κακὰ
τέγξω τόδ' ὄμμα, πρὸς τάφῳ θ' ὅτ' ὄλλυτο.
παρῆν μὲν ὄχλος πᾶς Ἀχαιικοῦ στρατοῦ
πλήρης πρὸ τύμβου σῆς κόρης ἐπὶ σφαγᾶς·
λαβὼν δ' Ἀχιλλέως παῖς Πολυξένην χερὸς
ἔστησ' ἐπ' ἄκρου χώματος, πέλας δ' ἐγώ·
λεκτοί τ' Ἀχαιῶν ἔκκριτοι νεανίαι,
σκίρτημα μόσχου σῆς καθέξοντες χεροῖν,
ἔσποντο. πλήρες δ' ἐν χεροῖν λαβὼν δέπας
πάγχρυσον αἶρει χειρὶ παῖς Ἀχιλλέως
χοᾶς θανόντι πατρί· σημαίνει δέ μοι
σιγὴν Ἀχαιῶν παντὶ κηρῦξαι στρατῷ.
κἀγὼ καταστὰς εἶπον ἐν μέσοις τάδε·
σιγᾶτ', Ἀχαιοί, σίγα πᾶς ἔστω λεώς,
σίγα σιώπα· νήνεμον δ' ἔστησ' ὄχλον.
ὁ δ' εἶπεν· ὦ παῖ Πηλέως, πατὴρ δ' ἐμός,
δέξαι χοᾶς μου τάσδε κληητηρίους
νεκρῶν ἀγωγούς· ἐλθέ δ' ὡς πίης μέλαν
κόρης ἀκραιφνὲς αἷμ', ὃ σοι δωρούμεθα
στρατός τε κἀγώ· πρευμενῆς δ' ἡμῖν γενοῦ
λύσαι τε πρύμνας καὶ χαλινωτήρια
νεῶν δὸς ἡμῖν πρευμενοῦς τ' ἀπ' Ἰλίου
νόστου τυχόντας πάντας εἰς πάτρας μολεῖν-
τοσαῦτ' ἔλεξε, πᾶς δ' ἐπηύξατο στρατός.

εἶτ' ἀμφίχρυσον φάσγανον κόπης λαβὼν
 ἐξείλκε κολεοῦ, λογάσι δ' Ἀργείων στρατοῦ
 νεανίαις ἔνευσε παρθένον λαβεῖν.
 ἢ δ' ὡς ἐφράσθη, τόνδ' ἐσήμηνεν λόγον·
 ὦ τὴν ἐμὴν πέρσαντες Ἀργεῖοι πόλιν, 45
 ἐκοῦσα θνήσκω· μή τις ἄψηται χροὸς
 τοῦμου· παρέξω γὰρ δέρην εὐκαρδίως.
 ἐλευθέραν δέ μ', ὡς ἐλευθέρα θάνω,
 πρὸς θεῶν μεθέντες κτεínaτ'· ἐν νεκροῖσι γὰρ
 δούλη κεκλήσθαι βασιλῆς οὐδ' αἰσχύνομαι. 50
 λαοὶ δ' ἐπερρόθησαν, Ἀγαμέμνων τ' ἄναξ
 εἶπεν μεθεῖναι παρθένον νεανίαις.
 [οἱ δ' ὡς τάχιστ' ἤκουσαν ὑστάτην ὅπα,
 μεθῆκαν, οὐπὲρ καὶ μέγιστον ἦν κράτος.]
 κάπει τόδ' εἰσήκουσε δεσποτῶν ἔπος, 55
 λαβούσα πέπλους ἐξ ἄκρας ἐπωμίδος
 ἔρρηξε λαγόνος εἰς μέσον παρ' ὀμφαλόν,
 μαστούς τ' ἔδειξε στέρνα θ' ὡς ἀγάλματος
 κάλλιστα, καὶ καθείσα πρὸς γαῖαν γόνυ
 ἔλεξε πάντων τλημονέστατον λόγον· 60
 ἰδοῦ, τόδ' εἰ μὲν στέρνον, ὦ νεανία,
 παίειν προθυμεί, παίσον, εἰ δ' ὑπ' αὐχένα
 χρῆζεις, πάρεστι λαιμὸς εὐτρεπῆς ὄδε.
 ὁ δ' οὐ θέλων τε καὶ θέλων οἴκτω κόρης,
 τέμνει σιδήρῳ πνεύματος διαρροάς· 65
 κρουνοὶ δ' ἐχώρουν. ἢ δὲ καὶ θνήσκουσ' ὅμως
 πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν,

κρύπτουσ' ἃ κρύπτειν ὄμματ' ἄρσένων χρεῶν -
 ἐπεὶ δ' ἀφῆκε πνεῦμα θανασίμῳ σφαγῇ,
 οὐδείς τὸν αὐτὸν εἶχεν Ἀργείων πόνον· 70
 ἀλλ' οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χερῶν
 φύλλοις ἔβαλλον, οἱ δὲ πληροῦσιν πυρὰν
 κορμοὺς φέροντες πευκίνοισι, ὃ δ' οὐ φέρων
 πρὸς τοῦ φέροντος τοιάδ' ἤκουεν κακά·
 ἔστήκας, ὦ κάκιστε, τῇ νεάνιδι 75
 οὐ πέπλον οὐδὲ κόσμον ἐν χεροῖν ἔχων ;
 οὐκ εἶ τι δώσω τῇ περισσ' εὐκαρδίῳ
 ψυχὴν τ' ἀρίστη ; τοιάδ' ἀμφὶ σῆς λέγων
 παιδὸς θανοῦσης, εὐτεκνωτάτην δὲ σὲ
 πασῶν γυναικῶν δυστυχεστάτην θ' ὀρώ. 80

- ΧΟ. δεινόν τι πῆμα Πριαμίδαις ἐπέζεσε
 πόλει τε τῆμῃ. θεῶν ἀναγκαῖον τόδε.
- ΕΚ. ὦ θύγατερ, οὐκ οἶδ' εἰς ὃ τι βλέψω κακῶν
 πολλῶν παρόντων· ἦν γὰρ ἄψωμαί τινος,
 τόδ' οὐκ ἐγὼ με, παρακαλεῖ δ' ἐκείθεν αὖ 85
 λύπη τις ἄλλη διάδοχος κακῶν κακοῖς.
 καὶ νῦν τὸ μὲν σὸν ὥστε μὴ στένειν πάθος
 οὐκ ἂν δυναίμην ἐξαλείψασθαι φρενός·
 τὸ δ' αὖ λίαν παρείλες ἀγγεληθεῖσά μοι
 γενναῖος. οὐκ οὐκ δεινόν, εἰ γῆ μὲν κακὴ 90
 τυχοῦσα καιροῦ θεόθεν εὖ στάχυν φέρει,
 χρηστὴ δ' ἄμαρτοῦσ' ὧν χρεῶν αὐτὴν τυχεῖν
 κακὸν δίδωσι καρπὸν ; ἄνθρωποι δ' αἰεὶ
 ὃ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός,

ὁ δ' ἐσθλὸς ἐσθλὸς, οὐδὲ συμφορᾶς ὕπο 95
 φύσιν διέφθειρ', ἀλλὰ χρηστός ἐστ' αἰεί ;
 ἄρ' οἱ τεκόντες διαφέρουσιν ἢ τροφαί ;
 ἔχει γε μέντοι καὶ τὸ θρεφθῆναι καλῶς
 δίδαξιν ἐσθλοῦ· τοῦτο δ' ἦν τις εὖ μάθη,
 οἶδεν τό γ' αἰσχρόν, κανόνι τοῦ καλοῦ μαθών. 100
 καὶ ταῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην·
 σὺ δ' ἔλθ' ἐκαὶ σήμερον Ἀργείοις τάδε,
 μὴ θιγγάνειν μοι μηδέν', ἀλλ' εἴργειν ὄχλον
 τῆς παιδός. ἔν τοι μυρίῳ στρατεύματι
 ἀκόλαστος ὄχλος ναυτικὴ τ' ἀναρχία 105
 κρείσσων πυρός, κακὸς δ' ὁ μὴ τι δρῶν κακόν.
 σὺ δ' αὖ λαβοῦσα τεύχος, ἀρχαία λάτρι,
 βάψασ' ἔνεγκε δεῦρο ποντίας ἁλός,
 ὡς παῖδα λουτροῖς τοῖς πανυστάτοις ἐμὴν
 νύμφην τ' ἄνυμφον παρθένον τ' ἀπάρθενον 110
 λούσω προθῶμαί θ'. ὡς μὲν ἀξία, πόθεν ;
 οὐκ ἂν δυναίμην· ὡς δ' ἔχω· τί γὰρ πάθω ;
 κόσμον τ' ἀγείρασ' αἰχμαλωτίδων πάρα,
 αἶ μοι πάρεδροι τῶνδ' ἔσω σκηνωμάτων
 ναίουσιν, εἴ τις τοὺς νεωστὶ δεσπότας 115
 λαθοῦσ' ἔχει τι κλέμμα τῶν αὐτῆς δόμων.
 ὦ σχήματ' οἴκων, ὦ ποτ' εὐτυχεῖς δόμοι,
 ὦ πλείστ' ἔχων κάλλιστά κευτεκνώτατε
 Πρίαμε, γεραιά θ' ἦδ' ἐγὼ μήτηρ τέκνων,
 ὡς εἰς τὸ μηδέν ἤκομεν, φρονήματος 120
 τοῦ πρὶν στερέντες. εἶτα δῆτ' ὀγκούμεθα

ὁ μὲν τις ἡμῶν πλουσίοις ἐν δώμασιν,
 ὁ δ' ἐν πολίταις τίμιος κεκλημένος.
 τὰ δ' οὐδέν· ἄλλως φροντίδων βουλευήματα
 γλώσσης τε κόμπιοι. κείνος ὀλβιώτατος,
 ὄτφ κατ' ἡμᾶρ τυγχάνει μηδὲν κακόν.

2.

HIPPOLYTUS, 1173-1254.

Hippolytus, when going into banishment on the tence of his father, is met by a strange monster, thī from his chariot, and killed.

ΑΓΓΕΛΟΣ.

Ἡμεῖς μὲν ἀκτῆς κυμοδέγμονος πέλας
 ψήκτραισιν ἵππων ἐκτενίζομεν τρίχας
 κλαίοντες· ἦλθε γάρ τις ἄγγελος λέγων
 ὡς οὐκέτ' ἐν γῆ τῆδ' ἀναστρέψοι πόδα
 Ἴππόλυτος, ἐκ σοῦ πλήμονας φυγὰς ἔχων.
 ὁ δ' ἦλθε ταυτὸ δακρῶν ἔχων μέλος
 ἡμῖν ἐπ' ἀκταῖς· μυρία δ' ὀπισθόπους
 φίλων ἄμ' ἔστειχ' ἠλίκων ὀμήγουρις.
 χρόνῳ δὲ δήποτ' εἶπ' ἀπαλλαχθεὶς γόων·
 τί ταῦτ' ἀλύω; πειστέον πατρὸς λόγοις.
 ἐντύνᾳθ' ἵππους ἄρμασι ζυγηφόρους,
 δμῶες· πόλις γὰρ οὐκέτ' ἔστιν ἡδε μοι.

Τούνθένδε μέντοι πᾶς ἀνὴρ ἠπέιγετο,
 καὶ θᾶσσον ἢ λέγοι τις ἐξηρτυμένας
 πῶλους παρ' αὐτὸν δεσπότην ἐστήσαμεν. 15
 μάρπτει δὲ χερσὶν ἠνίας ἀπ' ἄντυγος,
 αὐταῖσιν ἀρβύλαισιν ἀρμόσας πόδε.
 καὶ πρῶτα μὲν θεοῖς εἰπ' ἀναπτύξας χέρας·
 'Ζεῦ, μηκέτ' εἶην, εἰ κακὸς πέφυκ' ἀνὴρ'
 αἴσθοιτο δ' ἡμᾶς ὡς ἀτιμάζει πατὴρ 20
 ἦτοι θανόντας ἢ φάος δεδορκότας.
 κὰν τῷδ' ἐπῆγε κέντρον εἰς χεῖρας λαβὼν
 πῶλοις ὀμαρτῆ· πρόσπολοι δ' ἐφ' ἄρματος
 πέλας χαλινῶν εἰπόμεσθα δεσπότη
 τὴν εὐθύς Ἄργουσι κἀπιδαυρίας ὀδόν. 25
 ἐπεὶ δ' ἔρημον χῶρον εἰσεβάλλομεν,
 ἀκτὴ τις ἔστι τοῦπέκεινα τῆσδε γῆς
 πρὸς πόντον ἤδη κειμένη Σαρωνικόν.
 ἔνθεν τις ἠχὼ χθόνιος ὡς βροντὴ Διὸς
 βαρὺν βρόμον μεθῆκε φρικώδη κλύειν· 30
 ὀρθὸν δὲ κρᾶτ' ἔστησαν οὗς τ' ἐς οὐρανὸν
 ἵπποι· παρ' ἡμῖν δ' ἦν φόβος νεανικὸς
 πόθεν ποτ' εἶη φθόγγος. εἰς δ' ἀλιρρόθους
 ἀκτὰς ἀποβλέψαντες ἱερὸν εἶδομεν
 κῦμ' οὐρανῷ στηρίζον, ὥστ' ἀφηρέθη 35
 Σκείρωνος ἀκτὰς ὄμμα τοῦμόν εἰσορᾶν·
 ἔκρυπτε δ' Ἴσθμὸν καὶ πέτραν Ἀσκληπιοῦ.
 κᾶπειτ' ἀνοιδῆσάν τε καὶ πέριξ ἀφρὸν
 πολὺν καχλάζον ποντίῳ φυσῆματι

χωρεῖ πρὸς ἀκτάς, οὐ τέθριππος ἦν ὄχος. 40
 αὐτῷ δὲ σὺν κλύδωνι καὶ τρικυμία
 κῦμ' ἐξέθηκε ταῦρον, ἄγριον τέρας,
 οὐ πάσα μὲν χθὼν φθέγματος πληρουμένη
 φρικῶδες ἀντεφθέγγετ', εἰσορῶσι δὲ
 κρεῖσσον θέαμα δεργμάτων ἐφαίνετο. 45
 εὐθύς δὲ πάλοις δεινὸς ἐμπίπτει φόβος·
 καὶ δεσπότης μὲν ἱππικοῖσιν ἦθεσι
 πολὺς ξυνοικῶν ἤρπασ' ἠΐας χεροῖν,
 ἔλκει δὲ κώπην ὥστε ναυβάτης ἀνὴρ
 ἰμάσιν εἰς τοῦπισθεν ἀρτήσας δέμας· 50
 αἱ δ' ἐνδακοῦσαι στόμια πυριγενῆ γναθμοῖς
 βία φέρουσιν, οὔτε ναυκλήρου χερὸς
 οὔθ' ἱποδέσμων οὔτε κολλητῶν ὄχων
 μεταστρέφουσαι. κεῖ μὲν εἰς τὰ μαλθακὰ
 γαίας ἔχων οἴακας εὐθύνοι δρόμον, 55
 προυφαίνεται εἰς τοῦμπροσθεν, ὥστ' ἀναστρέφειν,
 ταῦρος φόβῳ τέτρωρον ἐκμαίνων ὄχον·
 εἰ δ' εἰς πέτρας φέροιντο μαργῶσαι φρένας,
 σιγῇ πελάζων ἀντυγι ξυνείπετο
 εἰς τοῦθ' ἔως ἔσφηλε κἀνεχαίτισεν, 60
 ἀψίδα πέτρῳ προσβαλὼν ὀχήματος.
 σύμφυρτα δ' ἦν ἅπαντα· σύριγγές τ' ἄνω
 τροχῶν ἐπήδων ἀξόνων τ' ἐνήλατα.
 αὐτὸς δ' ὁ τλήμων ἠΐαισιν ἐμπλακεῖς
 δεσμὸν δυσεξήυστον ἔλκεται δεθεῖς, 65
 σποδοῦμενος μὲν πρὸς πέτραις φίλον κᾶρα,

Θραύων δὲ σάρκας, δεινὰ δ' ἐξαυδῶν κλύειν·
 'στῆτ', ὦ φάτναισι ταῖς ἐμαῖς τεθραμμέναι,
 μή μ' ἐξαλείψῃτ'. ὦ πατρός τάλαιν' ἀρά.
 τίς ἄνδρ' ἄριστον βούλεται σῶσαι παρών; 70
 πολλοὶ δὲ βουληθέντες ὑστέρῳ ποδὶ
 ἐλειπόμεσθα. χῶ μὲν ἐκ δεσμῶν λυθεῖς
 τμητῶν ἱμάντων οὐ κάτοιδ' ὅτφ τρόφῳ
 πίπτει, βραχὺν δὴ βιότον ἐμπνέων ἔτι·
 ἵπποι δ' ἔκρυφθεν καὶ τὸ δύστηνον τέρας 75
 ταύρου λεκαίας οὐ κάτοιδ' ὅπου χθονός.
 δούλος μὲν οὖν ἔγωγε σῶν δόμων, ἄναξ,
 ἀτὰρ τοσοῦτόν γ' οὐ δυνήσομαί ποτε
 τὸν σὸν πιθέσθαι παιῶν ὅπως ἐστὶν κακός,
 οὐδ' εἰ γυναικῶν πᾶν κρεμασθείη γένος 80
 καὶ τὴν ἐν Ἴδῃ γραμμάτων πλησίε τις
 πεύκην, ἐπεὶ νιν ἐσθλὸν ὄντ' ἐπίσταμαι.

3.

ΒΑCCHAE, 677-774.

The Bacchantes on Mount Cithaeron.

ΑΓΓΕΛΟΣ.

Ἄγελαιᾶ μὲν βοσκήματ' ἄρτι πρὸς λέπας
 μόσχων ὑπεξήκριζον, ἠνίχ' ἥλιος
 ἀκτίνας ἐξίησι θερμαίων χθόνα.

ὀρῶ δὲ θιάσους τρεῖς γυναικείων χορῶν,
 ὧν ἤρχ' ἐνὸς μὲν Αὐτονόη, τοῦ δευτέρου 5
 μήτηρ Ἀγαυή σή, τρίτου δ' Ἴνὸ χοροῦ.
 εὐδον δὲ πάσαι σώμασιν παρειμέναι,
 αἱ μὲν πρὸς ἐλάτης νῶτ' ἐρείσασαι φόβην,
 αἱ δ' ἐν δρυὸς φύλλοισι πρὸς πέδῳ κάρᾳ
 εἰκῆ βαλοῦσαι σωφρόνως, οὐχ ὡς σὺ φῆς 10
 οἰνωμένας κρατῆρι καὶ λωτοῦ ψόφῳ
 θηρᾶν καθ' ὕλην Κύπριν ἠρημωμένας.
 ἡ σὴ δὲ μήτηρ ὠλόλυξεν ἐν μέσαις
 σταθείσα Βάχχαις, ἐξ ὕπνου κινεῖν δέμας,
 μυκήμαθ' ὡς ἤκουσε κεροφόρων βοῶν. 15
 αἱ δ' ἀποβαλοῦσαι θαλερὸν ὀμμάτων ὕπνου
 ἀνῆξαν ὀρθαί, θαῦμ' ἰδεῖν εὐκοσμίας,
 νέαι παλαιαὶ παρθένοι τ' ἔτ' ἄζυγες.
 καὶ πρῶτα μὲν καθεῖσαν εἰς ὤμους κόμας
 νεβρίδας τ' ἀνεστειλανθ' ὅσαισιν ἀμμάτων 20
 σύνδεσμ' ἐλέλυτο, καὶ καταστίκτους δορὰς
 ὄφρασι κατεζώσαντο λιχμῶσιν γένν.
 αἱ δ' ἀγκάλαισι δορκάδ' ἢ σκύμνους λύκων
 ἀγρίους ἔχουσαι λευκὸν ἐδίδοσαν γάλα,
 ὅσαις νεοτόκοις μαστός ἦν
 βρέφη λιπούσαις· ἐπὶ δ'
 στεφάνους δὲ
 θύρσους
 ὄθεν
 ἄλ

καὶ τῆδε κρήνην ἔξανῆκ' οἴνου θεός·
 ὄσαις δὲ λευκοῦ πώματος πόθος παρῆν,
 ἄκροισι δακτύλοισι διαμῶσαι χθόνα
 γάλακτος ἔσμούςς εἶχον· ἐκ δὲ κισσίνων
 θύρσων γλυκεῖαι μέλιτος ἔσταζον ῥοαί· 35
 ὥστ' εἰ παρῆσθα, τὸν θεὸν τὸν νῦν ψέγεις
 εὐχαΐσιν ἂν μετῆλθες εἰσιδὼν τάδε.
 ξυνήλθομεν δὲ βουκόλοι καὶ ποιμένες,
 κοινῶν λόγων δώσοντες ἀλλήλοις ἔριν,
 [ὡς δεινὰ δρῶσι θαυμάτων τ' ἐπάξια·] 40
 καὶ τις πλάνης κατ' ἄστνυ καὶ τρίβων λόγων
 ἔλεξεν εἰς ἅπαντας· ὦ σεμνὰς πλύκας
 ναίοντες ὀρέων, θέλετε θηρασώμεθα
 Πενθέως Ἀγαυὴν μητέρ' ἐκ βακχευμάτων
 χάριν τ' ἄνακτι θῶμεν; εὖ δ' ἡμῖν λέγειν 45
 ἔδοξε, θάμνων δ' ἔλλοχίζομεν φόβαις
 κρύψαντες αὐτούς· αἱ δὲ τὴν τεταγμένην
 ὄραν ἐκίνουν θύρσον εἰς βακχεύματα,

Ἰακχον ἀθρόφ στόματι τὸν Διὸς γόνον
 Βρόμιον καλοῦσθαι δὲ συνεβάκχεν ἕριμ
 καὶ θῆρες, οὐδὲ νητον δρόμφ.
 εἰσεὶ δ' Ἀγ... θρώσκουσί μιν
 ἔστ... οπάσαι θέλων,
 ...ομιον δέμιν.
 ...καὶ κύμα
 ...δ' Ἰσπαλί...
 ...ισμάμιν

ἡμεῖς μὲν οὖν φεύγοντες ἐξηλύξαμεν
 Βακχῶν σπαραγμόν, αἱ δὲ νεμομέναις χλόην
 μόςχοις ἐπῆλθον χειρὸς ἀσιδήρου μέτα. 60
 καὶ τὴν μὲν ἂν προσείδες εὐθηλον πόριν
 μυκωμένην ἔχουσαν ἐν χεροῖν ἀκμαῖς,
 ἄλλαι δὲ δαμάλας διεφόρουσιν σπαραγάμασιν.
 εἶδες δ' ἂν ἢ πλευρ' ἢ δίχληλον ἔμβασιν
 ῥιπτόμεν' ἄνω τε καὶ κάτω· κρεμαστὰ δὲ 65
 ἔσταζ' ὑπ' ἐλάταις ἀναπεφυρμέν' αἵματι.
 ταῦροι δ' ὑβρισταὶ κεῖς κέρας θυμούμενοι
 τὸ πρόσθεν ἐσφάλλοντο πρὸς γαῖαν δέμας,
 μυριάσι χειρῶν ἀγόμενοι νεανίδων.
 θᾶσσον δὲ διεφοροῦντο σαρκὸς ἐνδύτῃ 70
 ἢ σὺ ξυνάψαι[ς] βλέφαρα βασιλείοις κόραις.
 χωροῦσι δ' ὥστ' ὄρνιθες ἀρθείσαι δρόμῳ
 πεδίων ὑποτάσεις, αἱ παρ' Ἄσωπού ροαῖς
 εὐκαρπον ἐκβάλλουσι Θηβαίων στάχυν,
 'Υσιὰς τ' Ἐρυθράς θ', αἱ Κιθαιρῶνος λέπας 75
 νέρθεν κατφκήκασιν, ὥστε πολέμοι
 ἐπεισπεσοῦσαι πάντ' ἄνω τε καὶ κάτω
 διέφερον· ἥραζον μὲν ἐκ δόμων τέκνα,
 ὅποσα δ' ἐπ' ὤμοις ἔθεσαν, οὐ δεσμῶν ὑπο
 προσείχετ' οὐδ' ἔπιπτεν εἰς μέλαν πέδον, 80
 οὐ χαλκός, οὐ σίδηρος· ἐπὶ δὲ βοστρύχοις
 πῦρ ἔφερον, οὐδ' ἔκαιεν. οἱ δ' ὀργῆς ὑπο
 εἰς ὄπλ' ἐχώρουσιν φερόμενοι Βακχῶν ὑπο
 οὔπερ τὸ δεινὸν ἦν θέαμ' ἰδεῖν, ἀναξ.

τοῖς μὲν γὰρ οὐχ ἤμασσε λογχωτὸν βέλος, 85
 κεῖναι δὲ θύρσους ἐξανείσαι χερῶν
 ἐτραυμάτιζον κἀπενώτιζον φυγῇ
 γυναῖκες ἄνδρας, οὐκ ἄνευ θεῶν τινος.
 πάλιν δ' ἐχώρουν ὅθεν ἐκίνησαν πόδα,
 κρήνας ἐπ' αὐτὰς ἅς ἀνήκ' αὐταῖς θεός. 90
 νίψαντο δ' αἶμα, σταγόνα δ' ἐκ παρηίδων
 γλώσση δράκοντες ἐξεφαίδρυνον χροός.
 τὸν δαίμον' οὖν τόνδ' ὅστις ἔστ', ὃ δέσποτα,
 δέχου πόλει τῆδ', ὡς τὰ τ' ἄλλ' ἐστὶν μέγας,
 κἀκεῖνό φασιν αὐτόν, ὡς ἐγὼ κλύω, 95
 τὴν παυσίλυπον ἄμπελον δοῦναι βροτοῖς.
 οἴνου δὲ μηκέτ' ὄντος οὐκ ἔστιν Κύπρις.
 οὐδ' ἄλλο τερπνὸν οὐδὲν ἀνθρώποις ἔτι.

4.

ΒΑΣΧΑΕ, 1043-1152.

The death of Pentheus.

ΑΓΓΕΛΟΣ.

Ἐπεὶ θεράπνας τῆσδε Θηβαίας χθονὸς
 λιπόντες ἐξέβημεν Ἄσωπού ροάς,
 λέπας Κιθαιρώνειον εἰσεβάλλομεν
 Πενθεύς τε κἀγώ, δεσπότη γὰρ εἰπόμεν,
 ξένος θ' ὃς ἡμῖν πομπὸς ἦν θεωρίας. 5

πρῶτον μὲν οὖν ποιηρὸν ἴζομεν νάπος,
 τὰ τ' ἐκ ποδῶν σιγηλὰ καὶ γλώσσης ἄπο
 σῶζοντες, ὡς ὀρῶμεν οὐχ ὀρώμενοι.
 ἦν δ' ἄγκος ἀμφίκριμμον, ὕδασι διάβροχον,
 πεύκαισι συσκιάζον, ἔνθα Μαινάδες 10
 καθήντ' ἔχουσαι χεῖρας ἐν τερπνοῖς πόνοις.
 αἱ μὲν γὰρ αὐτῶν θύρσον ἐκλελοιπότα
 κισσῶ κομήτην αὐθις ἐξανέστεφον,
 αἱ δ' ἐκλιπούσαι ποικίλ' ὡς πῶλοι ζυγὰ
 βακχεῖον ἀντέκλαζον ἀλλήλαις μέλος. 15
 Πενθεὺς δ' ὁ τλήμων θῆλυν οὐχ ὀρῶν ὄχλον
 ἔλεξε τοιάδ'· 'ὦ ξέν', οὐ μὲν ἔσταμεν,
 οὐκ ἐξικνούμαι Μαινάδων ὄσον ποθῶ.
 ὄχθον δ' ἐπεμβὰς ἢ ἐλάτην ὑψαύχενα
 ἴδοιμ' ἂν ὀρθῶς Μαινάδων αἰσχροουργίαν.' 20
 τούντεῦθεν ἤδη τοῦ ξένου θαυμάσθ' ὀρῶ·
 λαβὼν γὰρ ἐλάτης οὐράνιον ἄκρον κλάδον
 κατήγεν, ἦγεν, ἦγεν εἰς μέλαν πέδον·
 κυκλοῦτο δ' ὥστε τόξον ἢ κυρτὸς τροχὸς
 τόνρῳ γραφόμενος περιφορὰν ἔλκει δρόμον 25
 ὡς κλῶν' ὄρειον ὁ ξένος χεροῖν ἄγων
 ἔκαμπτεν εἰς γῆν, ἔργματ' οὐχὶ θνητὰ δρῶν.
 Πενθέα δ' ἰδρύσας ἐλατίνων ὄζων ἔπι,
 ὀρθὸν μεθίει διὰ χερῶν βλάστημ' ἄνω
 ἀτρέμα, φυλάσσω μὴ ἀναχαιτίσειέ νιν. 30
 ὀρθὴ δ' ἐς ὀρθὸν αἰθέρ' ἐστηρίζετο
 ἔχουσα νώτοις δεσπότην ἐφήμενον.

ὤφθη δὲ μᾶλλον ἢ κατεΐδε Μαινάδας·
 ὄσον γὰρ οὐπω δηλὸς ἦν θάσσω ἀνω,
 καὶ τὸν ξένον μὲν οὐκέτ' εἰσορᾶν παρῆν, 35
 ἐκ δ' αἰθέρος φωνή τις, ὡς μὲν εἰκάσαι
 Διόνυσος, ἀνεβόησεν· 'ὦ νεάνιδες,
 ἄγω τὸν ὑμᾶς καμὲ τὰμά τ' ὄργια
 γέλων τιθέμενον· ἀλλὰ τιμωρεῖσθέ νιν·'
 καὶ ταυθ' ἄμ' ἠγόρευε καὶ πρὸς οὐρανὸν 40
 καὶ γαῖαν ἐστήριζε φῶς σεμνοῦ πυρός.
 σίγησε δ' αἰθήρ, σίγα δ' εὐλειμος νάπη
 φύλλ' εἶχε, θηρῶν δ' οὐκ ἂν ἤκουσας βοήν.
 αἰ δ' ὡσὶν ἠχῆν οὐ σαφῶς δεδεγμέναι
 ἔστησαν ὀρθαὶ καὶ διήνεγκαν κόρας. 45
 ὁ δ' αὖθις ἐπέκλευσεν· ὡς δ' ἐγνώρισαν
 σαφῆ κελευσμὸν Βακχίου Κάδμου κόραι,
 ἦξαν πελείας ὠκύτητ' οὐχ ἦσσονες
 ποδῶν ἔχουσαι συντόνοις δρομήμασι,
 μήτηρ Ἀγαυή συγγονοὶ θ' ὁμόσποροι 50
 πᾶσαι τε Βάκχαι· διὰ δὲ χειμάρρου νάπης
 ἀγμῶν τ' ἐπήδων θεοῦ πνοαῖσιν ἐμμανεῖς.
 ὡς δ' εἶδον ἐλάτῃ δεσπότην ἐφήμενον,
 πρῶτον μὲν αὐτοῦ χερμάδας κραταιβόλους
 ἔρριπτον, ἀντίπυργον ἐπιβᾶσαι πέτραν, 55
 ὄζοισί τ' ἐλατίνοισιν ἠκοντίζετο·
 ἄλλαι δὲ θύρσους ἴεσαν δι' αἰθέρος
 Πενθεώς, στόχον δύστηνον· ἀλλ' οὐκ ἤνυτον.
 κρεῖσσον γὰρ ὕψος τῆς προθυμίας ἔχων

ὁ μὲν τις ἡμῶν πλουσίοις ἐν δώμασιν,
 ὁ δ' ἐν πολίταις τίμιος κεκλημένος.
 τὰ δ' οὐδέν· ἄλλως φροντίδων βουλευέματα
 γλώσσης τε κόμποι. κείνος ὀλβιώτατος, 125
 ὄτω κατ' ἡμαρ τυγχάνει μηδὲν κακόν.

2.

HIPPOLYTUS, 1173-1254.

Hippolytus, when going into banishment on the sentence of his father, is met by a strange monster, thrown from his chariot, and killed.

ΑΓΓΕΛΟΣ.

Ἡμεῖς μὲν ἀκτῆς κυμοδέγμονος πέλας
 ψήκτραισιν ἵππων ἐκτενίζομεν τρίχας
 κλαίοντες· ἦλθε γάρ τις ἄγγελος λέγων
 ὡς οὐκέτ' ἐν γῆ τῆδ' ἀναστρέψοι πόδα
 Ἴππόλυτος, ἐκ σοῦ τλήμονας φυγὰς ἔχων. 5
 ὁ δ' ἦλθε ταυτὸ δακρῶν ἔχων μέλος
 ἡμῖν ἐπ' ἀκταῖς· μυρία δ' ὀπισθόπους
 φίλων ἄμ' ἔστειχ' ἠλίκων ὀμήγουρις.
 χρόνῳ δὲ δήποτ' εἶπ' ἀπαλλαχθεὶς γόων·
 τί ταῦτ' ἀλύω; πειστέον πατρὸς λόγοις. 10
 ἐντύναθ' ἵππους ἄρμασι ζυγηφόρους,
 δμῶες· πόλις γὰρ οὐκέτ' ἔστιν ἦδε μοι.

τούνθένδε μέντοι πᾶς ἀνὴρ ἠπείγετο,
 καὶ θᾶσσον ἢ λέγοι τις ἐξηρτυμένας
 πώλους παρ' αὐτὸν δεσπότην ἐστήσαμεν. 15
 μάρπτει δὲ χερσὶν ἡνίας ἀπ' ἄντυγος,
 αὐταῖσιν ἀρβύλαισιν ἀρμόσας πόδε.
 καὶ πρῶτα μὲν θεοῖς εἶπ' ἀναπτύξας χέρας·
 'Ζεῦ, μηκέτ' εἶην, εἰ κακὸς πέφυκ' ἀνὴρ·'
 αἴσθοιτο δ' ἡμᾶς ὡς ἀτιμάζει πατὴρ 20
 ἦτοι θανόντας ἢ φάος δεδορκότας.
 κὰν τῶδ' ἐπῆγε κέντρον εἰς χεῖρας λαβὼν
 πώλοις ὀμαρτῆ· πρόσπολοι δ' ἐφ' ἄρματος
 πέλας χαλινῶν εἰπόμεσθα δεσπότη
 τὴν εὐθύς Ἄργους κἀπιδαυρίας ὁδόν. 25
 ἐπεὶ δ' ἔρημον χῶρον εἰσεβάλλομεν,
 ἀκτὴ τις ἔστι τοῦπέκεινα τῆσδε γῆς
 πρὸς πόντον ἤδη κειμένη Σαρωνικόν.
 ἐνθεν τις ἠχὼ χθόνιος ὡς βροντὴ Διὸς
 βαρὺν βρόμον μεθῆκε φρικώδη κλύειν· 30
 ὀρθὸν δὲ κρατ' ἔστησαν οὗς τ' ἐς οὐρανὸν
 ἵπποι· παρ' ἡμῖν δ' ἦν φόβος νεανικὸς
 πόθεν ποτ' εἶη φθόγγος. εἰς δ' ἀλιρρόθους
 ἀκτὰς ἀποβλέψαντες ἱερὸν εἶδομεν
 κῦμ' οὐρανῶ στήριζον, ὥστ' ἀφηρέθη 35
 Σκείρωνος ἀκτὰς ὄμμα τοῦμὸν εἰσορᾶν·
 ἔκρυπτε δ' Ἴσθμὸν καὶ πέτραν Ἀσκληπιοῦ.
 κᾶπειτ' ἀνοιδησάν τε καὶ πέριξ ἀφρὸν
 πολὺν καχλάζον ποντίφ φυσῆματι

χωρεῖ πρὸς ἀκτάς, οὗ τέθριππος ἦν ὄχος. 40
 αὐτῷ δὲ σὺν κλύδωνι καὶ τρικυμία
 κῦμ' ἐξέθηκε ταῦρον, ἄγριον τέρας,
 οὗ πᾶσα μὲν χθὼν φθέγματος πληρουμένη
 φρικῶδες ἀντεφθέγγετ', εἰσορῶσι δὲ
 κρεῖσσον θέαμα δεργμάτων ἐφαίνετο. 45
 εὐθύς δὲ πῶλοις δεινὸς ἐμπίπτει φόβος·
 καὶ δεσπότης μὲν ἰππικοῖσιν ἦθεσι
 πολὺς ξυνοικῶν ἤρπασ' ἠνίας χεροῖν,
 ἔλκει δὲ κώπην ὥστε ναυβάτης ἀνὴρ
 ἱμάσιν εἰς τοῦπισθεν ἀρτήσας δέμας· 50
 αἱ δ' ἐνδακούσαι στόμια πυριγενῆ γναθμοῖς
 βία φέρουσι, οὔτε ναυκλήρου χερὸς
 οὔθ' ἰπποδέσμων οὔτε κολλητῶν ὄχων
 μεταστρέφουσαι. κεῖ μὲν εἰς τὰ μαλθακὰ
 γαίας ἔχων οἶακας εὐθύνοι δρόμον, 55
 προυφαίνεται εἰς τοῦμπροσθεν, ὥστ' ἀναστρέφει,
 ταῦρος φόβῳ τέτρωρον ἐκμαίνων ὄχον·
 εἰ δ' εἰς πέτρας φέροιντο μαργῶσαι φρένας,
 σιγῇ πελάζων ἀντυγι ξυνείπετο
 εἰς τοῦθ' ἔως ἔσφηλε κἀνεχαίτισεν, 60
 ἀψίδα πέτρῳ προσβαλὼν ὀχήματος.
 σύμφυρτα δ' ἦν ἅπαντα· σύριγγές τ' ἄνω
 τροχῶν ἐπήδων ἀξόνων τ' ἐνήλατα.
 αὐτὸς δ' ὁ τλήμων ἠνίασιν ἐμπλακεῖς
 δεσμὸν δυσεξήνυστον ἔλκεται δεθείς, 65
 σποδούμενος μὲν πρὸς πέτραις φίλον κάρα,

θραύων δὲ σάρκας, δεινὰ δ' ἐξαυδῶν κλύειν·
 'στῆτ', ὧ φάτναισι ταῖς ἐμαῖς τεθραμμέναι,
 μή μ' ἐξαλείψητ'. ὦ πατρὸς τάλαιν' ἀρά.
 τίς ἄνδρ' ἄριστον βούλεται σῶσαι παρών; 70
 πολλοὶ δὲ βουληθέντες ὑστέρῳ ποδὶ
 ελεῖπόμεσθα. χῶ μὲν ἐκ δεσμῶν λυθεῖς
 τμητῶν ἱμάντων οὐ κάτοιδ' ὅτφ τρόφῳ
 πίπτει, βραχὺν δὴ βιότον ἐμπνέων ἔτι·
 ἵπποι δ' ἔκρυφθεν καὶ τὸ δύστηνον τέρας 75
 ταύρου λεκαίας οὐ κάτοιδ' ὅπου χθονός.
 δούλος μὲν οὖν ἔγωγε σῶν δόμων, ἄναξ,
 ἀτὰρ τοσοῦτόν γ' οὐ δυνήσομαί ποτε
 τὸν σὸν πιθέσθαι παιῶν ὅπως ἐστὶν κακός,
 οὐδ' εἰ γυναικῶν πᾶν κρεμασθείη γένος 80
 καὶ τὴν ἐν Ἴδῃ γραμμάτων πλησίεέ τις
 πεύκη, ἐπεὶ νιν ἐσθλὸν ὄντ' ἐπίσταμαι.

3.

BACCHAE, 677-774.

The Bacchantes on Mount Cithaeron.

ΑΓΓΕΛΟΣ.

Ἄγελαιᾶ μὲν βοσκήματ' ἄρτι πρὸς λέπας
 μόσχων ὑπεξήκριζον, ἠνίχ' ἥλιος
 ἀκτίνας ἐξίησι θερμαίων χθόνα.

ὀρῶ δὲ θιάσους τρεῖς γυναικείων χορῶν,
 ὧν ἤρχ' ἐνὸς μὲν Αὐτονόη, τοῦ δευτέρου 5
 μήτηρ Ἀγαυή σή, τρίτου δ' Ἴνὸ χοροῦ.
 εὔδον δὲ πᾶσαι σώμασιν παρειμέναι,
 αἱ μὲν πρὸς ἐλάτης νῶτ' ἐρείσασαι φόβην,
 αἱ δ' ἐν δρυὸς φύλλοισι πρὸς πέδῳ κᾶρα
 εἰκῆ βαλοῦσαι σωφρόνως, οὐχ ὡς σὺ φῆς 10
 οἰνωμένας κρατῆρι καὶ λωτοῦ ψύφῳ
 θηρᾶν καθ' ὕλην Κύπριν ἠρημωμένας.
 ἡ σὴ δὲ μήτηρ ὠλόλυξεν ἐν μέσαις
 σταθεῖσα Βάκχαις, ἐξ ὕπνου κινεῖν δέμας,
 μυκῆμαθ' ὡς ἤκουσε κεροφόρων βοῶν. 15
 αἱ δ' ἀποβαλοῦσαι θαλερὸν ὀμμάτων ὕπνου
 ἀνῆξαν ὀρθαί, θαυμ' ἰδεῖν εὐκοσμίας,
 νέαι παλαιαὶ παρθένοι τ' ἔτ' ἄζυγες.
 καὶ πρῶτα μὲν καθεῖσαν εἰς ὤμους κόμας
 νεβρίδας τ' ἀνεστειλανθ' ὄσαισιν ἀμμάτων 20
 σύνδεσμ' ἐλέλυτο, καὶ καταστίκτους δορὰς
 ὄφεισι κατεζώσαντο λιχμῶσιν γένν.
 αἱ δ' ἀγκάλαισι δορκάδ' ἢ σκύμνους λύκων
 ἀγρίους ἔχουσαι λευκὸν ἐδίδοσαν γάλα,
 ὄσαις νεοτόκοις μαστὸς ἦν σπαργῶν ἔτι 25
 βρέφη λιπούσαις· ἐπὶ δ' ἔθεντο κισσίνους
 στεφάνους δρυὸς τε μίλακός τ' ἀνθοσφόρου.
 θύρσον δέ τις λαβοῦσ' ἔπαισεν εἰς πέτραν,
 ὄθεν δροσώδης ὕδατος ἐκπηδᾷ νοτίς·
 ἄλλη δὲ νάρθηκ' εἰς πέδον καθῆκε γῆς, 30

καὶ τῆδε κρήνην ἔξανῆκ' οἴνου θεός·
 ὄσαις δὲ λευκοῦ πώματος πόθος παρῆν,
 ἄκροισι δακτύλοισι διαμῶσαι χθόνα
 γάλακτος ἔσμους εἶχον· ἐκ δὲ κισσίνων
 θύρσων γλυκεῖαι μέλιτος ἔσταζον ῥοαί· 35
 ὥστ' εἰ παρῆσθα, τὸν θεὸν τὸν νῦν ψέγεις
 εὐχαῖσιν ἂν μετῆλθες εἰσιδὼν τάδε.
 ξυνήλθομεν δὲ βουκόλοι καὶ ποιμένες,
 κοινῶν λόγων δώσοντες ἀλλήλοις ἔριν,
 [ὡς δεινὰ δρῶσι θαυμάτων τ' ἐπάξια·] 40
 καὶ τις πλάνης κατ' ἄστνυ καὶ τρίβων λόγων
 ἔλεξεν εἰς ἅπαντας· ὦ σεμνὰς πλάκας
 ναίοντες ὀρέων, θέλετε θηρασώμεθα
 Πενθέως Ἀγαῦην μητέρ' ἐκ βακχευμάτων
 χάριν τ' ἄνακτι θῶμεν; εὐ δ' ἡμῖν λέγειν 45
 ἔδοξε, θάμνων δ' ἔλλοχίζομεν φόβαις
 κρύψαντες αὐτούς· αἱ δὲ τὴν τεταγμένην
 ὦραν ἐκίνουν θύρσον εἰς βακχεύματα,
 Ἴακχον ἀθρόφ στόματι τὸν Διὸς γόνον
 Βρόμιον καλοῦσαι· πᾶν δὲ συνεβάκχεν ὄρος 50
 καὶ θῆρες, οὐδὲν δ' ἦν ἀκίνητον δρόμῳ.
 κυρεῖ δ' Ἀγαῦη πλησίον θρώσκουσά μου
 καὶ γὰρ ἔξεπήδησ' ὡς συναρπάσαι θέλων,
 λόχμην κενώσας ἔνθ' ἐκρύπτομεν δέμας.
 ἢ δ' ἀνεβόησεν· ὦ δρομάδες ἐμαὶ κύνες, 55
 θηρώμεθ' ἀνδρῶν τῶνδ' ὕπ'· ἀλλ' ἔπεσθέ μοι
 ἔπεσθε θύρσοις διὰ χερῶν ὠπλισμένοι·

ἡμεῖς μὲν οὖν φεύγοντες ἐξηλύξαμεν
 Βακχῶν σπαραγμόν, αἱ δὲ νεμομέναις χλόην
 μόςχοις ἐπῆλθον χειρὸς ἀσιδήρου μέτα. 60
 καὶ τὴν μὲν ἂν προσείδες εὐθηλον πόριν
 μυκωμένην ἔχουσαν ἐν χεροῖν ἀκμαῖς,
 ἄλλαι δὲ δαμάλας διεφόρουν σπαράγμασιν.
 εἶδες δ' ἂν ἢ πλεύρ' ἢ δίχληλον ἔμβασιν
 ριπτόμεν' ἄνω τε καὶ κάτω· κρεμαστὰ δὲ 65
 ἔσταζ' ὑπ' ἐλάταις ἀναπεφυρμέν' αἵματι.
 ταῦροι δ' ὑβριστὰι κεῖς κέρας θυμούμενοι
 τὸ πρόσθεν ἐσφάλλοντο πρὸς γαῖαν δέμας,
 μυριάσι χειρῶν ἀγόμενοι νεανίδων.
 θᾶσσον δὲ διεφοροῦντο σαρκὸς ἐνδύτᾳ 70
 ἢ σὺ ξυνάψαι[s] βλέφαρα βασιλείοις κόραις.
 χωροῦσι δ' ὥστ' ὄρνιθες ἀρθείσαι δρόμῳ
 πεδίῳ ὑποτάσεις, αἱ παρ' Ἄσωπού ροαῖς
 εὐκαρπον ἐκβάλλουσι Θηβαίων στάχυν,
 Ὑσιὰς τ' Ἐρυθράς θ', αἱ Κιθαιρῶνος λέπας 75
 νέρθεν κατφκήκασιν, ὥστε πολέμιοι
 ἐπεισπεσοῦσαι πάντ' ἄνω τε καὶ κάτω
 διέφερον· ἤρπαζον μὲν ἐκ δόμων τέκνα,
 ὅποσα δ' ἐπ' ὤμοις ἔθεσαν, οὐ δεσμῶν ὑπο
 προσείχετ' οὐδ' ἐπιπτεν εἰς μέλαν πέδον, 80
 οὐ χαλκός, οὐ σίδηρος· ἐπὶ δὲ βοστρύχοις
 πῦρ ἔφερον, οὐδ' ἔκαιεν. οἱ δ' ὀργῆς ὑπο
 εἰς ὄπλ' ἐχώρουν φερόμενοι Βακχῶν ὑπο
 οὐπερ τὸ δεινὸν ἦν θέαμ' ἰδεῖν, ἄναξ.

τοῖς μὲν γὰρ οὐχ ἤμασσε λογχωτὸν βέλος, 85
 κεῖναι δὲ θύρσους ἐξανείσαι χερῶν
 ἐτραυμάτιζον κἀπενώτιζον φυγῆ
 γυναῖκες ἄνδρας, οὐκ ἄνευ θεῶν τινος.
 πάλιν δ' ἐχώρουν ὅθεν ἐκίνησαν πόδα,
 κρήνας ἐπ' αὐτὰς ἅς ἀνήκ' αὐταῖς θεός. 90
 νίψαντο δ' αἶμα, σταγόνα δ' ἐκ παρηίδων
 γλώσση δράκοντες ἐξεφαίδρυνον χροός.
 τὸν δαίμον' οὖν τόνδ' ὅστις ἔστ', ὦ δέσποτα,
 δέχου πόλει τῆδ', ὡς τά τ' ἄλλ' ἐστὶν μέγας,
 κἀκεῖνό φασιν αὐτόν, ὡς ἐγὼ κλύω, 95
 τὴν παυσίλυπον ἄμπελον δοῦναι βροτοῖς.
 οἴνου δὲ μηκέτ' ὄντος οὐκ ἔστιν Κύπρις.
 οὐδ' ἄλλο τερπνὸν οὐδὲν ἀνθρώποις ἔτι.

4.

ΒΑCCHAE, 1043-1152.

The death of Pentheus.

ΑΓΓΕΛΟΣ.

Ἐπεὶ θεράπνας τῆσδε Θηβαίας χθονὸς
 λιπόντες ἐξέβημεν Ἄσωπού ροάς,
 λέπας Κιθαιρώνειον εἰσεβάλλομεν
 Πενθεὺς τε κἀγώ, δεσπότη γὰρ εἰπόμην,
 ξένος θ' ὃς ἡμῖν πομπὸς ἦν θεωρίας. 5

πρῶτον μὲν οὖν ποιηρὸν ἴζομεν νάπος,
 τὰ τ' ἐκ ποδῶν σιγηλὰ καὶ γλώσσης ἄπο
 σῶζοντες, ὡς ὀρώμεν οὐχ ὀρώμενοι.
 ἦν δ' ἄγκος ἀμφίκρημον, ὕδασι διάβροχον,
 πεύκαισι συσκιάζον, ἔνθα Μαινάδες 10
 καθήντ' ἔχουσαι χεῖρας ἐν τερπνοῖς πόνοις.
 αἱ μὲν γὰρ αὐτῶν θύρσον ἐκλελοιπότα
 κισσῶ κομήτην αὐθις ἔξανέστεφον,
 αἱ δ' ἐκλιπούσαι ποικίλ' ὡς πῶλοι ζυγὰ
 βακχεῖον ἀντέκλαζον ἀλλήλαις μέλος. 15
 Πενθεὺς δ' ὁ τλήμων θῆλυν οὐχ ὀρῶν ὄχλον
 ἔλεξε τοιάδ'· 'ὦ ξέν', οὐ μὲν ἔσταμεν,
 οὐκ ἐξικνουῦμαι Μαινάδων ὄσον ποθῶ.
 ὄχθον δ' ἐπεμβὰς ἢ ἐλάτην ὑψαύχενα
 ἴδοιμ' ἂν ὀρθῶς Μαινάδων αἰσχροουργίαν.' 20
 τούντεῦθεν ἤδη τοῦ ξένου θαυμάσθ' ὀρῶ·
 λαβὼν γὰρ ἐλάτης οὐράνιον ἄκρον κλάδον
 κατήγεν, ἦγεν, ἦγεν εἰς μέλαν πέδον·
 κυκλοῦτο δ' ὥστε τόξον ἢ κυρτὸς τροχὸς
 τὸρνω γραφόμενος περιφορὰν ἔλκει δρόμον 25
 ὡς κλῶν' ὄρειον ὁ ξένος χεροῖν ἄγων
 ἔκαμπτεν εἰς γῆν, ἔργματ' οὐχὶ θνητὰ δρῶν.
 Πενθέα δ' ἰδρύσας ἐλατίνων ὄζων ἔπι,
 ὀρθὸν μεθίει διὰ χερῶν βλάστημ' ἄνω
 ἀτρέμα, φυλάσσω μὴ ἀναχαιτίσειέ νιν. 30
 ὀρθὴ δ' ἐς ὀρθὸν αἰθέρ' ἐστηρίζετο
 ἔχουσα νώτοις δεσπότην ἐφήμενον.

ὤφθη δὲ μάλλον ἢ κατεΐδε Μαινάδας·
 ὄσον γὰρ οὐπω δηλὸς ἦν θάσσω ἀνω,
 καὶ τὸν ξένον μὲν οὐκέτ' εἰσορᾶν παρῆν, 35
 ἐκ δ' αἰθέρος φωνή τις, ὡς μὲν εἰκάσαι
 Διόνυσος, ἀνεβόησεν· ὦ νεάνιδες,
 ἄγω τὸν ὑμᾶς καμὲ τὰμά τ' ὄργια
 γέλων τιθέμενον· ἀλλὰ τιμωρεῖσθέ νιν·
 καὶ ταυθ' ἄμ' ἠγόρευε καὶ πρὸς οὐρανὸν 40
 καὶ γαίαν ἐστήριζε φῶς σεμνοῦ πυρός.
 σίγησε δ' αἰθήρ, σίγα δ' εὐλειμος νάπη
 φύλλ' εἶχε, θηρῶν δ' οὐκ ἂν ἤκουσας βοήν.
 αἰ δ' ὡσὶν ἤχην οὐ σαφῶς δεδεγμέναι
 ἔστησαν ὀρθαὶ καὶ διήνεγκαν κόρας. 45
 ὁ δ' αὖθις ἐπέκελευσεν· ὡς δ' ἐγνώρισαν
 σαφῆ κελευσμὸν Βακχίου Κάδμου κόραι,
 ἦξαν πελείας ὠκύτητ' οὐχ ἦσσονες
 ποδῶν ἔχουσαι συντόνοις δρομήμασι,
 μήτηρ Ἀγαυή συγγονοὶ θ' ὁμόσποροι 50
 πᾶσαι τε Βάκχαι· διὰ δὲ χειμάρρου νάπης
 ἀγμῶν τ' ἐπήδων θεοῦ πνοαῖσιν ἐμμανεῖς.
 ὡς δ' εἶδον ἐλάτῃ δεσπότην ἐφήμενον,
 πρῶτον μὲν αὐτοῦ χερμάδας κραταιβόλους
 ἔρριπτον, ἀντίπυργον ἐπιβᾶσαι πέτραν, 55
 ὄξοισί τ' ἐλατίνοισιν ἠκοντίζετο·
 ἄλλαι δὲ θύρσους ἴεσαν δι' αἰθέρος
 Πενθεώς, στόχον δύστηνον· ἀλλ' οὐκ ἤνυτον.
 κρεῖσσον γὰρ ὕψος τῆς προθυμίας ἔχων

καθῆστο τλήμων, ἀπορία ληλημένος. 60
 τέλος δὲ δρυῖνους συγκερανοῦσαι κλάδους,
 ρίζας ἀνεσπάρασσον ἀσιδήροις μοχλοῖς.
 ἐπεὶ δὲ μόχθων τέρματ' οὐκ ἐξήντων,
 ἔλεξ' Ἀγαυή· ' φέρε, περιστάσαι κύκλω
 πτόρθου λάβεσθε, Μαινάδες, τὸν ἀμβάτην 65
 θῆρ' ὡς ἔλωμεν, μηδ' ἀπαγγεῖλη θεοῦ
 χοροὺς κρυφαίους.' αἱ δὲ μυρίαν χέρα
 προσέθεσαν ἐλάτη καξανέσπασαν χθονός·
 ὑψοῦ δὲ θάσσων ὑψόθεν χαμαιπετῆς
 πίπτει πρὸς οὐδας μυρίοις οἰμώγμασι 70
 Πενθείς· κακοῦ γὰρ ἐγγὺς ὦν ἐμάνθανε.
 πρώτη δὲ μήτηρ ἦρξεν ἱερία φόνου
 καὶ προσπίτνει νιν· ὁ δὲ μίτραν κόμης ἄπο
 ἔρριψεν, ὡς νιν γνωρίσασα μὴ κτάνοι
 τλήμων Ἀγαυή, καὶ λέγει παρηίδος 75
 ψαύων· ' ἐγὼ τοι, μήτηρ, εἰμὶ παῖς σέθεν
 Πενθείς, ὃν ἔτεκες ἐν δόμοις Ἐχίονος·
 οἴκτειρε δ' ὦ μῆτέρ με μηδὲ ταῖς ἐμαῖς
 ἀμαρτίαισι παῖδα σὸν κατακτάνης.'
 ἢ δ' ἀφρὸν ἐξειῖσα καὶ διαστρόφους 80
 κόρας ἐλίσσουσ', οὐ φρονοῦσ' ἄ χρῆ φρονεῖν,
 ἐκ Βακχίου κατείχετ', οὐδ' ἔπειθέ νιν.
 λαβοῦσα δ' ὠλέναις ἀριστερὰν χέρα,
 πλευραῖσιν ἀντιβᾶσα τοῦ δυσδαίμονος
 ἀπεσπάραξεν ὦμον, οὐχ ὑπὸ σθένους, 85
 ἀλλ' ὁ θεὸς εὐμάρειαν ἐπεδίδου χεροῖν.

Ἴνῳ δὲ τὰπὶ θάτερ' ἐξειργάζετο
 ῥηγνύσα σάρκας, Ἄυτονόη τ' ὄχλος τε πᾶς
 ἐπέειχε Βακχῶν· ἦν δὲ πᾶσ' ὁμοῦ βοή,
 ὁ μὲν στενάζων ὅσον ἐτύγχανεν πνέων, 90
 αἱ δ' ἠλάλαζον. ἔφερε δ' ἡ μὲν ὠλένην,
 ἡ δ' ἶχνος αὐταῖς ἀρβύλαις· γυμνοῦντο δὲ
 πλευραὶ σπαραγμοῖς· πᾶσα δ' ἡματωμένη
 χεῖρας, διεσφαίριζε σάρκα Πενθέως.
 κεῖται δὲ χωρὶς σῶμα, τὸ μὲν ὑπὸ στύφλοις 95
 πέτραις, τὸ δ' ὕλης ἐν βαθυξύλῳ φόβῃ,
 οὐ ῥάδιον ζήτημα· κρᾶτα δ' ἄθλιον,
 ὅπερ λαβοῦσα τυγχάνει μήτηρ χεροῖν
 πήξασ' ἐπ' ἄκρον θύρσον ὡς ὀρεστέρου
 φέρει λέοντος διὰ Κιθαιρῶνος μέσου, 100
 λιποῦσ' ἀδελφᾶς ἐν χοροῖσι Μαινάδων.
 χωρεῖ δὲ θήρα δυσπότημῳ γαυρουμένη
 τειχέων ἔσω τῶνδ', ἀνακαλοῦσα Βάκχιον
 τὸν ξυγκύναγον, τὸν ξυνεργάτην ἄγρας
 τὸν καλλίνικον, ἧ δάκρυα νικηφορεῖ. 105
 ἐγὼ μὲν οὖν τῆδ' ἐκποδῶν τῆ ξυμφορᾷ
 ἄπειμ', Ἀγαῦην πρὶν μολεῖν πρὸς δώματα.
 τὸ σωφρονεῖν δὲ καὶ σέβειν τὰ τῶν θεῶν
 κάλλιστον· οἶμαι δ' αὐτὸ καὶ σοφώτατον
 θνητοῖσιν εἶναι κτῆμα τοῖσι χρωμένοις. 110

5.

CYCLOPS, 375-482.

Odysseus, coming forth from the cave of the Cyclops, relates the death of two of his companions, and unfolds a plan for blinding the Cyclops. The chorus is composed of Satyrs, attendants of Silenus.

ΟΔΥΣΣΕΥΣ. ΧΟΡΟΣ.

- ΟΔ. ὦ Ζεῦ, τί λέξω, δεινὸν ἰδὼν ἀντρῶν ἔσω,
 κοῦ πιστὰ, μύθοις εἰκότ' οὐδ' ἔργοις βροτῶν;
- ΧΟ. τί δ' ἔστ', Ὀδυσσεῦ; μῶν τεθρίναται σέθεν
 φίλους ἐταίρους ἀνοσιώτατος Κύκλωψ;
- ΟΔ. δισσοὺς γ' ἀθρήσας κἀπιβαστάσας χεροῖν, 5
 οἱ σαρκὸς εἶχον εὐτρεφέστατον πάχος.
- ΧΟ. πῶς, ὦ ταλαίπωρ', ἦτε πάσχοντες τάδε;
- ΟΔ. ἐπεὶ πετραίαν τήνδ' ἐσήλθομεν [χθόνα],
 ἀνέκαυσε μὲν πῦρ πρῶτον, ὑψηλῆς δρυὸς
 κορμοὺς πλατείας ἐσχάρας βαλὼν ἔπι, 10
 τρισσῶν ἀμαξῶν ὡς ἀγώγιμον βάρος.
 ἔπειτα φύλλων ἐλατίνων χαμαιπετῆ
 ἔστησεν εὐνήν πλησίον πυρὸς φλογί.
 κρατῆρα δ' ἐξέπλησεν ὡς δεκάμφορον,
 μόσχους ἀμέλξας, λευκὸν εἰσχέας γάλα. 15
 σκύφος τε κισσοῦ παρέθετ' εἰς εὖρος τριῶν
 πηχέων, βάθος δὲ τεσσάρων ἐφαίνετο.
 καὶ χάλκεον λέβητ' ἐπέξεσεν πυρὶ,
 ὀβελούς τ' ἄκρους μὲν ἐγκεκαυμένους πυρὶ,

ζεστοὺς δὲ δρεπάνῳ τᾶλλα, παλιούρου κλάδων, 20
 Αἰτναία τε σφαγεῖα πελέκεων γνάθοις.
 ὡς δ' ἦν ἔτοιμα πάντα τῷ θεοστυγεῖ
 Ἄιδου μαγεῖρ, φῶτε συμμάρψας δύο
 ἔσφαζ' ἑταίρων τῶν ἐμῶν ῥυθμῷ τι
 τὸν μὲν λέβητος ἐς κύτος χαλκήλατον, 25
 τὸν δ' αὖ, τένοντος ἀρπάσας ἄκρου ποδοῶ,
 παίων πρὸς ὄξυν γ' ὄνυχα πετραίου λίθου,
 ἐγκέφαλον ἐξέρρανε, καὶ καθαρπάσας
 λάβρῳ μαχαίρᾳ σάρκας ἐξώπτα πυρὶ,
 τὰ δ' εἰς λέβητ' ἐφήκεν ἔψεσθαι μέλη, 30
 ἐγὼ δ' ὁ τλήμων δάκρυ' ἀπ' ὀφθαλμῶν χέων
 ἐχριμπτύμην Κύκλωπι καὶ διηκόουν·
 ἄλλοι δ' ὅπως ὄρνιθες ἐν μυχοῖς πέτρας
 πτήξαντες εἶχον, αἶμα δ' οὐκ ἐνῆν χροῖ.
 ἐπεὶ δ' ἑταίρων τῶν ἐμῶν πλησθεὶς βορᾶς 35
 ἀνέπεσε, φάρυγος αἰθέρ' ἐξιεὶς βαρὺν,
 ἐσηλθέ μοί τι θεῖον· ἐμπλήσας σκύφος
 Μάρωνος αὐτῷ τοῦδε προσφέρω πιεῖν,
 λέγων τὰδ'· 'ὦ παῖ ποντίου θεοῦ, Κύκλωψ,
 σκέψαι τόδ' οἶον Ἑλλὰς ἀμπέλων ἀπο 40
 θεῖον κομίζει πῶμα, Διονύσου γάνος.'
 ὁ δ' ἔκπλεως ὦν τῆς ἀναισχύντου βορᾶς
 ἐδέξατ' ἔσπασέν τ' ἄμυστιν ἐλκύσας,
 κἀπήνεσ' ἄρας χεῖρα, 'φίλτατε ξένων,
 καλὸν τὸ πῶμα δαιτὶ πρὸς καλῇ δίδωσ'. 45
 ἡσθέντα δ' αὐτὸν ὡς ἐψησθήμην ἐγῶ,

- ἄλλην ἔδωκα κύλικα, γιγνώσκων ὅτι
 τρώσει νιν οἶνος καὶ δίκην δώσει τάχα.
 καὶ δὴ πρὸς ὠδὰς εἶρπ'. ἐγὼ δ' ἐπεγχεῶν
 ἄλλην ἐπ' ἄλλη σπλάγχν' ἐθέρμαινον ποτῶ. 50
 ἄδει δὲ παρὰ κλαίουσι συνναύταις ἐμοῖς
 ἄμουσ', ἐπήχει δ' ἄντρον. ἐξελθὼν δ' ἐγὼ
 σιγῇ, σὲ σῶσαι καμ', εἰν βούλη, θέλω.
 ἀλλ' εἶπατ' εἶτε χρήζετε εἶτ' οὐ χρήζετε
 φεύγειν ἄμικτον ἄνδρα καὶ τὰ Βακχίου 55
 ναίειν μέλαθρα Ναϊάδων νυμφῶν μέτα.
 ὁ μὲν γὰρ ἔνδον σὸς πατήρ τάδ' ἤνεσεν.
 ἀλλ' ἀσθενὴς γὰρ κάποκερδαίνων ποτοῦ,
 ὥσπερ πρὸς ἰξῶ τῇ κύλικι λελημμένος
 πτέρυγας ἀλεύει· σὺ δὲ, νεανίας γὰρ εἶ, 60
 σώθητι μετ' ἐμοῦ, καὶ τὸν ἀρχαῖον φίλον
 Διόνυσον ἀνάλαβ', οὐ Κύκλωπι προσφερῆ.
- ΧΟ. ὦ φίλτατ', εἰ γὰρ τήνδ' ἴδοιμεν ἡμέραν,
 Κύκλωπος ἐκφυγόντες ἀνόσιον κάρα.
- ΟΔ. ἄκουε δὴ νυν ἣν ἔχω τιμωρίαν 65
 θηρὸς πανούργου σῆς τε δουλείας φυγῆν.
- ΧΟ. λέγ' ; ὡς Ἀσιάδος οὐκ ἂν ἦδιον ψόφον
 κιθάρας κλύοιμεν ἢ Κύκλωπ' ὀλωλότα.
- ΟΔ. ἐπὶ κῶμον ἔρπειν πρὸς κασιγνήτους θέλει
 Κύκλωπας ἠσθεῖς τῶδε Βακχίου ποτῶ. 70
- ΧΟ. ξυνηκ', ἔρημον ξύλλαβῶν δρυμοῖσιν νιν
 σφάζαι μενοινᾶς ἢ πετρῶν ὧσαι κάτω.
- ΟΔ. οὐδὲν τιοῦτον, δόλιος ἢ πιθυμία.

1. πῶς δαί ; σοφόν τοί σ' ὄντ' ἀκούομεν πάλαι.
 1. κῶμου μὲν αὐτὸν τοῦδ' ἀπαλλάξαι, λέγων 75
 ὡς οὐ Κύκλωψι πῶμα χρῆ δοῦναι τόδε,
 μόνον δ' ἔχοντα βίοτον ἠδέως ἄγειν.
 ὅταν δ' ὑπνώσ[σ]η Βακχίου νικώμενος,
 ἀκρέμων ἐλαίας ἐστὶν ἐν δόμοισί τις,
 ὃν φασγάνῳ τῷδ' ἐξαποξύνας ἄκρον 80
 ἐς πῦρ καθήσω· κᾶθ' ὅταν κεκαυμένον
 ἴδω νιν, ἄρας θερμὸν ἐς μέσσην βαλὼν
 Κύκλωπος ὄψιν ὄμματ' ἐκτήξω πυρί.
 ναυπηγίαν δ' ὡσεὶ τις ἀρμόζων ἀνὴρ
 διπλοῖν χαλινοῖν τρύπανον κωπηλατεῖ, 85
 οὔτῳ κυκλώσω δαλὸν ἐν φαεσφόρῳ
 Κύκλωπος ὄψει, καὶ συναυανῶ κόρας.
 1. ἰοὺ ἰού.
 γέγηθα, μαινόμεσθα τοῖς εὐρήμασιν.
 1. κᾶπειτα καὶ σὲ καὶ φίλους γέροντά τε 90
 νεὸς μελαίνης κοῖλον ἐμβήσας σκάφος
 διπλαῖσι κώπαις τῆσδ' ἀποστελῶ χθονός.
 1. ἔστ' οὖν ὅπως ἂν ὥσπερ ἐκ σπονδῆς θεοῦ
 καγὼ λαβοίμην τοῦ τυφλοῦντος ὄμματα
 δαλοῦ ; φόνου γὰρ τοῦδε κοινωνεῖν θέλω. 95
 1. δεῖ γοῦν· μέγας γὰρ δαλός, ὃν ξυλληπτέον.
 1. ὡς κἂν ἀμαξῶν ἑκατὸν ἀροίμην βάρος,
 εἰ τοῦ Κύκλωπος τοῦ κακῶς ὀλουμένου
 ὀφθαλμὸν ὥσπερ σφηκιὰν ἐκτρίψομεν.
 1. σιγάτε νῦν· δόλον γὰρ ἐξεπίστασαι. 100

χῶταν κελεύω, τοῖσιν ἀρχιτέκτοσι
 πείθεσθ'· ἐγὼ γὰρ ἄνδρας ἀπολιπὼν φίλους
 τοὺς ἔνδον ὄντας οὐ μόνος σωθήσομαι.
 καίτοι φύγοιμ' ἄν, κὰκβέβηκ' ἄντρον μυχῶν·
 ἀλλ' οὐ δίκαιον ἀπολιπόντ' ἐμοὺς φίλους, 105
 ξὺν οἷσπερ ἦλθον δεῦρο, σωθῆναι μόνον.

V.

ARISTOPHANES.

1.

PAX, 180-288.

Trygaeus the Athenian, a vine-dresser, has made his way up to heaven on a beetle, with a view to obtaining a cessation of the war. He knocks at the door of Zeus, and is answered by Hermes.

The date of the 'Pax,' from which this extract is taken, is 421 B.C., at which time the Peloponnesian war had continued without interruption for ten years.

ΕΡΜΗΣ. ΤΡΥΓΑΙΟΣ. ΠΟΛΕΜΟΣ. ΚΥΔΟΙΜΟΣ.

ΕΡΜ. Πόθεν βροτοῦ με προσέβαλ'; ὤναξ' Ἡράκλεις, τουτὶ τί ἐστὶ τὸ κακόν; ΤΡΥ. ἰπποκάνθαρος.

ΕΡΜ. ὦ βδελυρὲ καὶ τολμηρὲ κἀναίσχυντε σὺ καὶ μιαρὲ καὶ παμμίαιρε καὶ μιαρῶτατε, πῶς δεῦρ' ἀνήλθες, ὦ μιαρῶν μιαρῶτατε; 5 τί σοί ποτ' ἔστ' ὄνομ'; οὐκ ἐρεῖς; ΤΡΥ. μιαρῶτατος.

ΕΡΜ. ποδαπὸς τὸ γένος δ' εἶ; φράζε μοι. ΤΡΥ. μιαρῶτατος.

ΕΡΜ. πατὴρ δέ σοι τίς ἐστίν; ΤΡΥ. ἐμοί; μιαρῶτατος.

- ΕΡΜ. οὐ τοι μὰ τὴν Γῆν ἔσθ' ὅπως οὐκ ἀποθανεῖ,
εἰ μὴ κατερεῖς μοι τοῦνομ' ὅ τι ποτ' ἔστι σοι. 10
- ΤΡΥ. Τρυγαῖος Ἀθμονεὺς, ἀμπελουργὸς δεξιός,
οὐ συκοφάντης, οὐδ' ἐραστής πραγμάτων.
- ΕΡΜ. ἦκεις δὲ κατὰ τί; ΤΡΥ. τὰ κρέα ταυτί σοι
φέρων.
- ΕΡΜ. ὦ δειλακρίων, πῶς ἦλθες; ΤΡΥ. ὦ γλίσχρων,
ὄρῃς
ὡς οὐκέτ' εἶναι σοι δοκῶ μιαιώτατος; 15
ἴθι νυν, κάλεσόν μοι τὸν Δί'. ΕΡΜ. ἰὴ ἰὴ, ἰὴ,
ὄτ' οὐδὲ μέλλεις ἐγγὺς εἶναι τῶν θεῶν·
φρουδοὶ γὰρ ἐχθές εἰσιν ἐξφικισμένοι.
- ΤΡΥ. ποί γῆς; ΕΡΜ. ἰδοὺ γῆς. ΤΡΥ. ἀλλὰ ποί;
ΕΡΜ. πόρρω πάνν,
ὑπ' αὐτὸν ἀτεχνῶς τοῦρανοῦ τὸν κύτταρον. 20
- ΤΡΥ. πῶς οὖν σὺ δῆτ' ἐνταῦθα κατελείφθης μόνος;
ΕΡΜ. τὰ λοιπὰ τηρῶ σκευάρια τὰ τῶν θεῶν,
χυτρίδια καὶ σανίδια κάμφορείδια.
- ΤΡΥ. ἐξφκίσαντο δ' οἱ θεοὶ τίνος οὔνεκα;
ΕΡΜ. Ἐλλησιν ὀργισθέντες. εἴτ' ἐνταῦθα μὲν, 25
ἴν' ἦσαν αὐτοί, τὸν Πόλεμον κατέφκισαν,
ὑμᾶς παραδόντες δρᾶν ἀτεχνῶς ὅ τι βούλεται·
αὐτοὶ δ' ἀνφκίσανθ' ὅπως ἀνωτάτω,
ἵνα μὴ βλέποινε μαχομένους ὑμᾶς ἔτι
μηδ' ἀντιβολούντων μηδὲν αἰσθανοίατο. 30
- ΤΡΥ. τοῦ δ' οὔνεχ' ἡμᾶς ταυτ' ἔδρασαν; εἰπέ μοι.
ΕΡΜ. ὅτι πολεμεῖν ἠρεῖσθ' ἐκείνων πολλάκις

σπονδὰς ποιούντων· κει μὲν οἱ Λακωνικοὶ
 ὑπερβάλονται μικρόν, ἔλεγον ἂν ταδί·
 ‘ναὶ τὸ σιώ, νῦν Ἀττικίων δώσει δίκαν.’ 35
 εἰ δ’ αὖ τι πράξαιτ’ ἀγαθὸν ἄττικωνικοὶ
 κἄλθοιεν οἱ Λάκωνες εἰρήνης πέρι,
 ἐλέγετ’ ἂν ὑμεῖς εὐθύς· ‘ἐξαπατώμεθα
 νῆ τὴν Ἀθηνᾶν, νῆ Δί’, οὐχὶ πειστέον·
 ἤξουσι καυθῆς, ἣν ἔχουμεν τὴν Πύλον.’ 40

ΥΤ. ὁ γοῦν χαρακτήρ ἡμεδαπὸς τῶν ρημάτων.
 ὞Μ. ὦν οὐνεκ’ οὐκ οἶδ’ εἴ ποτ’ Εἰρήνην ἔτι
 τὸ λοιπὸν ὄψεσθ’. ΤΡΥ. ἀλλὰ ποὶ γὰρ οἴ-
 χεται;

὞Μ. ὁ Πόλεμος αὐτὴν ἐνέβαλ’ εἰς ἄντρον βαθύ.
 ΥΤ. εἰς ποῖον; ΕΡΜ. εἰς τουτὶ τὸ κάτω. κἄπειθ’
 ὄρῃς 45
 ὄσους ἄνωθεν ἐπεφόρησε τῶν λίθων,
 ἵνα μὴ λάβητε μηδέποτε αὐτήν. ΤΡΥ. εἰπέ
 μοι,

ἡμᾶς δὲ δὴ τί δρᾶν παρασκευάζεται;
 ὞Μ. οὐκ οἶδα πλὴν ἔν, ὅτι θειῖαν ἐσπέρας
 ὑπερφυᾶ τὸ μέγεθος εἰσηνέγκατο. 50

ΥΤ. τί δῆτα ταύτῃ τῇ θειῖα χρήσεται;

὞Μ. τρίβειν ἐν αὐτῇ τὰς πόλεις βουλευέται.
 ἀλλ’ εἰμι· καὶ γὰρ ἐξιέναι, γνώμην ἐμὴν,
 μέλλει· θορυβεῖ γοῦν ἔνδοθεν. ΤΡΥ. οἴμοι
 δειλαιος, 54

φέρ’ αὐτὸν ἀποδρῶ· καὶ γὰρ ἴσπερ ἤσθουην

καὐτὸς θειίας φθέγμα πολεμιστηρίας.

ΠΟΛ. ἰὼ βροτοὶ βροτοὶ βροτοὶ πολυτλήμονες,
ὡς αὐτίκα μάλα τὰς γνάθους ἀλγήσετε.

ΤΡΥ. ὄναξ Ἄπολλον, τῆς θειίας τοῦ πλάτους. 59
ὄσον κακὸν καὶ τοῦ Πολέμου τοῦ βλέμματος.
ἄρ' οὐτός ἐστ' ἐκεῖνος ὃν καὶ φεύγομεν,
ὁ δεινός, ὁ ταλαύρινος, ὁ κατὰ τοῖν σκελοῖν;

ΠΟΛ. ἰὼ Πρασιαὶ τρισάθλιαὶ καὶ πεντάκις
καὶ πολλοδεκάκις, ὡς ἀπολείσθε τήμερον.

ΤΡΥ. τουτὶ μὲν, ἄνδρες, οὐδὲν ἡμῖν πρᾶγμά πω 65
τὸ γὰρ κακὸν τοῦτ' ἐστὶ τῆς Λακωνικῆς.

ΠΟΛ. ὦ Μέγαρα Μέγαρ', ὡς ἐπιτετρίψεσθ' αὐτίκα
ἀπαξάπαντα καταμεμυττωτευμένα.

ΤΡΥ. βαβαὶ βαβαιάξ, ὡς μεγάλα καὶ δριμέα
τοῖσιν Μεγαρεῦσιν ἐνέβαλεν τὰ κλαύματα. 70

ΠΟΛ. ἰὼ Σικελία, καὶ σὺ δ' ὡς ἀπόλλυσαι.

ΤΡΥ. οἶα πόλις τάλαινα διακναισθήσεται.

ΠΟΛ. φέρ' ἐπιχέω καὶ τὸ μέλι τουτὶ τὰττικόν.

ΤΡΥ. οὗτος, παραινῶ σοι μέλιτι χρῆσθ' ἀτέρψ.
τετρώβολον τοῦτ' ἔστι· φείδου τὰττικοῦ. 75

ΠΟΛ. παῖ παῖ Κυδοιμέ. ΚΥΔ. τί με καλεῖς; ΠΟΛ.
κλαύσει μακρά.

ἔστηκας ἀργός; οὐτοσί σοι κόνδυλος.

ΤΡΥ. ὡς δριμύς. ΚΥΔ. οἴμ' οἴμοι τάλας, ὦ δέσποτα.

ΤΡΥ. μῶν τῶν σκορόδων ἐνέβαλεν εἰς τὸν κόνδυλον;

ΠΟΛ. οἴσεις ἀλετρίβανον τρέχων; ΚΥΔ. ἀλλ', ὦ
μέλε,

οὐκ ἔστιν ἡμῖν· ἐχθές εἰσφκίσμεθα.

ΟΛ. οὐκουν παρ' Ἀθηναίων μεταθρέξει ταχύ;

ΥΔ. ἔγωγε νῆ Δί· εἰ δὲ μή γε, κλαύσομαι.

ΡΥ. ἄγε δῆ, τί δρῶμεν, ὦ πονήρ' ἀνθρώπια;
ὁρᾶτε τὸν κίνδυνον ἡμῖν ὡς μέγας· 85
εἴπερ γὰρ ἤξει τὸν ἀλετρίβανον φέρων,
τούτῳ ταραάζει τὰς πόλεις καθήμενος.
ἀλλ', ὦ Διόνυσ', ἀπόλοιτο καὶ μὴ ἴθι
φέρων.

ΟΛ. οὗτος. ΚΥΔ. τί ἔστιν; ΠΟΛ. οὐ φέρεις;

ΚΥΔ. τὸ δείνα γάρ,

ἀπόλωλ' Ἀθηναίοισιν ἀλετρίβανος, 90

ὁ βυρσοπώλης, ὃς ἐκύκα τὴν Ἑλλάδα.

ΡΥ. εὖ γ', ὦ πότνια δέσποινα Ἀθηναία, ποιῶν

ἀπόλωλ' ἐκείνος κὰν δέοντι τῇ πόλει,

[ἢ πρὶν γε τὸν μυττωτὸν ἡμῖν ἐγχεῖαι]. 94

ΙΟΛ. οὐκουν ἕτερόν γέ τιν' ἐκ Λακεδαιμόνος μέτει
ἀνύσας τι; ΚΥΔ. ταῦτ', ὦ δέσποθ'. ΠΟΛ.

ἤκέ νυν ταχύ.

ΡΥ. ὦνδρες, τί πεισόμεσθα; νῦν ἀγὼν μέγας.

ἀλλ' εἴ τις ὑμῶν ἐν Σαμοθράκῃ τυγχάνει

μεμυημένος, νῦν ἔστιν εὐξασθαι καλὸν

ἀποστραφῆναι τοῦ μετιόντος τῷ πόδε. 100

ΚΥΔ. οἴμοι τάλας, οἴμοι γε, κᾶτ' οἴμοι μάλα.

ΙΟΛ. τί ἔστι; μῶν οὐκ αὖ φέρεις; ΚΥΔ. ἀπόλωλε

γάρ

καὶ τοῖς Λακεδαιμονίοισιν ἀλετρίβανος.

- ΠΟΛ. πῶς, ὦ πανούργῳ; ΚΤΛ. ἐς τὰπι Θράκης
χωρία
χρήσαντες ἑτέροις αὐτὸν εἶτ' ἀπόλεσαν. 105
- ΤΡΥ. εὖ γ', εὖ γε ποιήσαντες, ὦ Διοσκόρω.
ἴσως ἂν εὖ γένοιτο· θαρρεῖτ', ὦ βροτοί.
- ΠΟΛ. ἀπόφερε τὰ σκεύη λαβὼν ταυτὶ πάλιν·
ἐγὼ δὲ δοῖδνκ' εἰσιὼν ποιήσομαι.

2.

ACHARNENSES, 134-236.

Dicaeopolis is seated in the *Πρυχ*. Enter (1) Theorus, an ambassador from Thrace; (2) Amphitheus, who has been sent to Lacedaemon, to negotiate terms of peace. Amphitheus on his way has been attacked by the Acharnians, who now enter as the chorus in pursuit of him, being averse to peace.

ΚΗΡΥΞ. ΔΙΚΑΙΟΠΟΛΙΣ. ΘΕΩΡΟΣ.

- ΚΗΡ. Προσίτω Θεώρος ὁ παρὰ Σιτάλκους. ΘΕΩ.
ὀδί.
- ΔΙΚ. ἕτερος ἀλαζῶν οὗτος εἰσκηρύττεται.
- ΘΕΩ. χρόνον μὲν οὐκ ἂν ἡμεν ἐν Θράκη πολύν,
- ΔΙΚ. μὰ Δί' οὐκ ἂν, εἰ μισθὸν γε μὴ φερες πολύν.
- ΘΕΩ. εἰ μὴ κατένιψε χιόνι τὴν Θράκην ὄλην, 5
καὶ τοὺς ποταμοὺς ἔπηξ' ὑπ' αὐτὸν τὸν χρόνον,
ὄτ' ἐνθαδὶ Θεόγγις ἠγωνίζετο.
τοῦτον μετὰ Σιτάλκους ἔπινον τὸν χρόνον·

καὶ δῆτα φιλαθήναιος ἦν ὑπερφυῶς,
 ὑμῶν π' ἐραστῆς ἦν ἀληθῆς, ὥστε καὶ 10
 ἐν τοῖσι τοίχοις ἔγραφ', 'Ἀθηναῖοι καλοί.'
 ὁ δ' υἱός, ὃν Ἀθηναῖον ἐπεποιήμεθα,
 ἦρα φαγεῖν ἀλλάντας ἐξ Ἀπατουρίων,
 καὶ τὸν πατέρ' ἠντιβόλει βοηθεῖν τῇ πάτρῃ·
 ὁ δ' ὄμοσε σπένδων βοηθήσειν, ἔχων 15
 στρατιὰν τοσαύτην ὥστ' Ἀθηναίους ἐρεῖν,
 'ὅσον τὸ χρῆμα παρνόπων προσέρχεται.'

- Κ. κάκιστ' ἀπολοίμην, εἴ τι τούτων πείθομαι
 ὦν εἴπας ἐνταυθὶ σύ, πλὴν τῶν παρνόπων.
- Ω. καὶ ἡν ὅπερ μαχιμώτατον Θρακῶν ἔθνος 20
 ἔκεμψεν ὑμῖν. ΔΙΚ. τοῦτο μὲν γ' ἤδη σαφές·
- ΙΡ. οἱ Θραῖκες ἴτε δευρ', οὓς Θέωρος ἤγαγεν.
- Κ. τουτὶ τί ἐστὶ τὸ κακόν; ΘΕΩ. Ὀδομάντων
 στρατός.
- Κ. ποίων Ὀδομάντων; εἰπέ μοι, τουτὶ τί ἦν;
 25
- Ω. τούτοις εἴαν τις δύο δραχμὰς μισθὸν διδώ,
 καταπελτάσονται τὴν Βοιωτίαν ὅλην.
- Κ. τοισδὶ δύο δραχμὰς τοῖς †κάκιστ' ἀπολου-
 μένοις;
 ὑποστένοι μὲντᾶν ὁ θρανίτης λεῶς,
 ὁ σωσίπολις. οἴμοι τάλας, ἀπόλλυμαι, 30
 ὑπὸ τῶν Ὀδομάντων τὰ σκόροδα πορθούμενος.
 οὐ καταβαλεῖτε τὰ σκόροδ'; ΘΕΩ. ὦ μοχθηρὲ
 σύ,

- οὐ μὴ πρόσει τούτοισιν ἔσκοροδισμένοις ;
ΔΙΚ. ταυτὶ περιείδεθ' οἱ πρυτάνεις πάσχοντά με
 ἐν τῇ πατρίδι καὶ ταύθ' ὑπ' ἀνδρῶν βαρβάρῃ
 ἀλλ' ἀπαγορεύω μὴ ποιεῖν ἐκκλησίαν
 τοῖς Θραξί περὶ μισθοῦ· λέγω δ' ὑμῖν ὅτι
 διοσημία ἔστι καὶ ρανὶς βέβληκέ με.
- ΚΗΡ.** τοὺς Θραῦκας ἀπιέναι, παρεῖναι δ' εἰς ἔτην.
 οἱ γὰρ πρυτάνεις λύουσι τὴν ἐκκλησίαν.
- ΔΙΚ.** οἴμοι τάλας, μυττωτὸν ὅσον ἀπώλεσα.
 ἀλλ' ἐκ Λακεδαίμονος γὰρ Ἀμφίθεος ὀδί.
 χαῖρ', Ἀμφίθεε. **ΑΜΦ.** μήπω γε, πρὶν
 ἂν στῶ τρέχων·
 δεῖ γὰρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας.
- ΔΙΚ.** τί δ' ἔστιν; **ΑΜΦ.** ἐγὼ μὲν δευρό σοι σπονδῶν
 φέρων
 ἔσπευδον· οἱ δ' ὄσφροντο· πρεσβῦταί τινες
 Ἀχαρνικοί, στιπτοὶ γέροντες, πρίνινοι,
 ἀτεράμονες, Μαραθωνομάχαι, σφενδάμνινοι
 ἔπειτ' ἀνέκραγον πάντες, ὃ μιαρῶτατε,
 σπονδὰς φέρεις, τῶν ἀμπέλων τετμημένων·
 καὶ τοὺς τρίβωνας ξυνελέγοντο τῶν λίθων·
 ἐγὼ δ' ἔφευγον· οἱ δ' ἐδίωκον καβῶων.
- ΔΙΚ.** οἱ δ' οὖν βοῶντων· ἀλλὰ τὰς σπονδὰς φέρει
ΑΜΦ. ἔγωγέ φημι, τρία γε ταυτὶ γεύματα.
 αἴται μὲν εἰσι πεντέτεϊς. γεῦσαι λαβῶν.
- ΔΙΚ.** αἰβοῖ. **ΑΜΦ.** τί ἔστιν; **ΔΙΚ.** οὐκ ἀρέσκου
 μ', ὅτι

ὄξουσι πίττης καὶ παρασκευῆς νεῶν.

ΑΜΦ. σὺ δ' ἀλλὰ τασδί τὰς δεκέτεις γεῦσαι λαβίων.

ΔΙΚ. ὄξουσι χεῦται πρέσβων ἐς τὰς πόλεις
ὄξύτατον, ὥσπερ διατριβῆς τῶν ξυμμάχων. 60

ΑΜΦ. ἀλλ' αὐταὶ σπονδαὶ τριακοντούτιδες
κατὰ γῆν τε καὶ θάλατταν. ΔΙΚ. ὦ Διονύσια,
αὐταὶ μὲν ὄξουσ' ἀμβροσίας καὶ νέκταρος,
καὶ μὴ 'πιτηρεῖν σιτί' ἡμερῶν τριῶν,
κὰν τῷστόματι λέγουσι, 'βαίν' ὀπηθέλεις.' 65
ταύτας δέχομαι καὶ σπένδομαι κἀκπίομαι,
χαίρειν κελεύων πολλὰ τοὺς Ἀχαρνέας·
ἐγὼ δὲ πολέμου καὶ κακῶν ἀπαλλαγίς
ἄξω τὰ κατ' ἀγροὺς εἰσιῶν Διονύσια.

ΑΜΦ. ἐγὼ δὲ φευξοῦμαί γε τοὺς Ἀχαρνέας. 70

ΧΟΡ. τῆδε πᾶς ἔπου, δῖσκε, καὶ τὸν ἄνδρα πυνθάνου
τῶν ὀδοιπόρων ἀπάντων· τῆ πόλει γὰρ ἄξιον
ξυλλαβεῖν τὸν ἄνδρα τοῦτον. ἀλλὰ μοι μηνύ-
σατε,

εἴ τις οἶδ' ὅποι τέτραπται γῆς ὁ τὰς σπονδὰς
φέρων.

ἐκπέφευγ', οἷχεται φρουῶδος. οἴμοι τάλας τῶν
ἐτῶν τῶν ἐμῶν. 75

οὐκ ἂν ἐπ' ἐμῆς γε νεότητος, ὅτ' ἐγὼ φέρων
ἀνθράκων φορτίον

ἠκολούθουν Φαῦλλῳ τρέχων, ὧδε φαύλως ἂν ὁ
σπονδοφόρος οὗτος ὑπ' ἐμοῦ τότε διωκόμενος
ἐξέφυγεν οὐδ' ἂν ἐλαφρῶς ἂν ἀπεπλίζατο. 79

νῦν δ' ἐπειδὴ στερρὸν ἤδη τοῦμὸν ἀντικνήμιον
καὶ παλαιῷ Λακρατείδῃ τὸ σκέλος βαρύνεται,
οἷχεται. διωκτέος δέ· μὴ γὰρ ἐγγάνοι ποτὲ
μηδέ περ γέροντας ὄντας ἐκφυγῶν Ἀχαρνεάς.
ὅστις, ὦ Ζεῦ πάτερ καὶ θεοί, τοῖσιν ἐχθροῖσιν
ἐσπείσατο,

οἷσι παρ' ἐμοῦ πόλεμος ἐχθοδοπὸς αὔξεται
τῶν ἐμῶν χωρίων. 85

κοῦκ ἀνήσω πρὶν ἂν σχοῖνος αὐτοῖσιν ἀντεμ-
παγῶ

οἴξυς, ὀδυνηρός, * * * * ἐτίκωτος, ἵνα

μήποτε πατῶσιν ἔτι τὰς ἐμὰς ἀμπέλους.

ἀλλὰ δεῖ ζητεῖν τὸν ἄνδρα καὶ βλέπειν Βαλ-
λήναδε

καὶ διώκειν γῆν πρὸ γῆς, ἕως ἂν εὔρεθῇ ποτέ· 90
ὡς ἐγὼ βάλλον ἐκείνον οὐκ ἂν ἐμπλήμην λίθοις.

3.

NUBES, 1321-1490.

Strepsiadēs has put his son in the hands of Socrates for education. The result is seen in the following dialogue. Strepsiadēs rushes on the stage, followed by his son with a stick.

ΣΤΡΕΨΙΑΔΗΣ. ΦΕΙΔΙΠΠΙΔΗΣ. ΧΟΡΟΣ.

ΣΤΡ. Ἴου ἰού.

ὦ γείτονες καὶ ξυγγενεῖς καὶ δημόται,

- ἀμυνάθετέ μοι τυπτομένῃ πάσῃ τέχνῃ.
οἴμοι κακοδαίμων τῆς κεφαλῆς καὶ τῆς γνάθου.
ὦ μιარέ, τύπτεις τὸν πατέρα ; ΦΕΙ. φῆμ', ὦ
πατέρ. 5
- Ρ. ὀραῖθ' ὁμολογοῦνθ' ὅτι με τύπτει. ΦΕΙ. καὶ
μάλα.
- Ρ. ὦ μιარέ καὶ πατραλοία καὶ τοιχωρύχε.
αὐθίς με ταυτὰ ταῦτα καὶ πλείω λέγε.
ἄρ' οἶσθ' ὅτι χαίρω πόλλ' ἀκούων καὶ κακά ;
- Ρ. ὦ λακκόπρωκτε. ΦΕΙ. πάττε πολλοῖς τοῖς 10
ρόδοις.
- Ρ. τὸν πατέρα τύπτεις ; ΦΕΙ. κάποφανῶ γε
νῆ Δία
ὡς ἐν δίκη σ' ἔτυπτον. ΣΤΡ. ὦ μιαρώτατε,
καὶ πῶς γένοιτ' ἂν πατέρα τύπτειν ἐν δίκη ;
ἔγωγ' ἀποδείξω, καὶ σε νικήσω λέγων.
- Ρ. τουτὶ σὺ νικήσεις ; ΦΕΙ. πολὺ γε καὶ ῥαδίως. 15
ἐλοῦ δ' ὀπότερον τοῖν λόγοιν βούλει λέγειν.
- Ρ. ποίοιν λόγοιν ; ΦΕΙ. τὸν κρείττον', ἢ τὸν
ἥττονα ;
- Ρ. ἐδίδαξάμην μέντοι σε νῆ Δί', ὦ μέλε,
τοῖσιν δικαίοις ἀντιλέγειν, εἰ ταυτὰ γε
μέλλεις ἀναπέσειν, ὡς δίκαιον καὶ καλὸν 20
τὸν πατέρα τύπτεισθ' ἐστὶν ὑπὸ τῶν υἰέων.
ἀλλ' οἶομαι μέντοι σ' ἀναπέσειν, ὥστε γε
σὺδ' αὐτὸς ἀκροασάμενος οὐδὲν ἀντερεῖς.
- Ρ. καὶ μὴν ὅ τι καὶ λέξεις ἀκούσαι βούλομαι.

ΧΟΡ. σὸν ἔργον, ὦ πρεσβῦτα, φροντίζειν ὅπη 25
τὸν ἄνδρα κρατήσεις,
ὡς οὗτος, εἰ μὴ τῷ 'πεποιθῆναι, οὐκ ἂν ἦν
οὕτως ἀκόλαστος.

ἀλλ' ἔσθ' ὄτῳ θρασύνεται·

δῆλον τὸ λῆμ' ἐστὶ τὰνθρώπου. 30

ἀλλ' ἐξ ὄτου τὸ πρῶτον ἤρξαθ' ἡ μάχη γενέσθαι
ἤδη λέγειν πρὸς τὸν χορόν· πάντως δὲ τοῦτο
δράσεις.

ΣΤΡ. καὶ μὴν ὄθεν γε πρῶτον ἤρξάμεσθα λαιδορεῖσθαι
ἐγὼ φράσω· 'πειδὴ γὰρ εἰσιτώμεθ', ὥσπερ ἴστε,
πρῶτον μὲν αὐτὸν τὴν λύραν λαβόντ' ἐγὼ 35
'κέλευσα

ᾄσαι Σιμωνίδου μέλος, τὸν Κριόν, ὡς ἐπέχθη.
ὁ δ' εὐθέως ἀρχαῖον εἰν' ἔφασκε τὸ κιθαρίζειν
ᾄδειν τε πίνονθ', ὥσπερ εἰ κάχρυσ γυναικ'
ἀλούσαν.

ΦΕΙ. οὐ γὰρ τότε εὐθὺς χρῆν σ' ἄρα τύπτεσθαι τε
καὶ πατεῖσθαι,

ᾄδειν κελεύονθ', ὥσπερ εἰ τέττιγας ἐστιῶντα; 40

ΣΤΡ. τοιαῦτα μέντοι καὶ τότε ἔλεγεν ἔνδον, οἷάπερ
νῦν,

καὶ τὸν Σιμωνίδην ἔφασκ' εἶναι κακὸν ποιητήν.
καὶ γὰρ μόλις μὲν, ἀλλ' ὅμως ἠνεσχόμεν τὸ πρῶτον·
ἔπειτα δ' ἐκέλευσ' αὐτὸν ἀλλὰ μυρρίνην λαβόντα
τῶν Αἰσχύλου λέξαι τί μοι· καθ' οὗτος εὐθὺς
εἶπεν, 45

ἐγὼ γὰρ Αἰσχύλον νομίζω πρῶτον ἐν ποιηταῖς
ψόφου πλέων, ἀξύστατον, στόμφακα, κρημ-
νοποιόν ;

κάνταῦθα πῶς οἶσεθέ μου τὴν καρδίαν ὀρεχθεῖν ;
ὁμως δὲ τὸν θυμὸν δακῶν ἔφην, ἰ σὺ δ' ἀλλὰ
τούτων

λέξον τι τῶν νεωτέρων, ἄττ' ἐστὶ τὰ σοφὰ 50
ταῦτα.

ὁ δ' εὐθύς ἦσ' Εὐριπίδου ρῆσιν τιν', ὡς ἐκίνει
ἀδελφός, ὠλεξίκακε, τὴν ὁμομητρίαν ἀδελφήν
κἀγὼ οὐκέτ' ἐξηνεσχόμην, ἀλλ' εὐθύς ἐξαράττω
πολλοῖς κακοῖς καΐσχροῖσι· κᾗτ' ἐντεῦθεν, οἶον
εἰκός,

ἔπος πρὸς ἔπος ἠρειδόμεσθ'. εἶθ' οὗτος ἐπα-
ναπηδᾷ, 55

κᾗπειτ' ἔφλα με κἀσπόδει κᾗπιγε κἀπέτριβεν.

ΦΕΙ. οὐκουν δικαίως, ὅστις οὐκ Εὐριπίδην ἐπαινεῖς,
σοφώτατον ; ΣΤΡ. σοφώτατόν γ' ἐκείνον,
ὦ τί σ' εἶπω ;

ἀλλ' αὐθις αὖ τυπτήσομαι. ΦΕΙ. νῆ τὸν
Δί', ἐν δίκη γ' ἄν.

ΣΤΡ. καὶ πῶς δικαίως ; ὅστις ὠναΐσχυντέ σ' ἐξέ-
θρεψα, 60

αἰσθανόμενός σου πάντα τραυλίζοντος, ὃ τι
νοοίης.

εἰ μὲν γε βρῦν εἶποις, ἐγὼ γονοὺς ἄν πιεῖν ἐπέ-
σχον·

μαμμᾶν ὃ ἂν αἰτήσαντος ἠκόν σοι φέρων ἂν
ἄρτον

ΧΟΡ. οἴμαι γε τῶν νεωτέρων τὰς καρδίας
πηδᾶν, ὃ τι λέξει. 65

εἰ γὰρ τοιαῦτά γ' οὗτος ἐξειργασμένος
λαλῶν ἀναπέσει,

τὸ δέρμα τῶν γεραιτέρων
λάβοιμεν ἂν ἀλλ' οὐδ' ἐρεβίνθου. 69

σὸν ἔργον, ὧ καινῶν ἐπῶν κινητὰ καὶ μοχλευτά,
πειθῶ τινα ζητεῖν, ὅπως δόξεις λέγειν δίκαια.

ΦΕΙ. ὡς ἠδὲ καινοῖς πράγμασιν καὶ δεξιοῖς ὁμιλεῖν,
καὶ τῶν καθεστῶτων νόμων ὑπερφρονεῖν δύνα-
σθαι.

ἐγὼ γὰρ ὅτε μὲν ἱπικῇ τὸν νοῦν μόνον
προσείχον,

οὐδ' ἂν τρί' εἰπεῖν ῥήμαθ' οἶός τ' ἦν πρὶν ἐξα-
μαρτεῖν· 75

νυνὶ δ' ἐπειδὴ μ' οὐτοσὶ τούτων ἔπαυσεν αὐτός,
γνώμαις δὲ λεπταῖς καὶ λόγοις ξύνειμι καὶ
μερίμναις,

οἴμαι διδάξειν ὡς δίκαιον τὸν πατέρα κολάζειν.

ΣΤΡ. ἵππευε τοίνυν νῆ Δί', ὡς ἔμοιγε κρεῖττόν ἐστι
ἵππων τρέφειν τέθριππον ἢ τυπτόμενον ἐπι-
τριβῆναι. 80

ΦΕΙ. ἐκέισε δ' ὅθεν ἀπέσχισάς με τοῦ λόγου μέτειμι,
καὶ πρῶτ' ἐρήσομαί σε τουτί· παιδά μ' ὄντ'
ἔτυπτες;

- ΓΡ. ἔγωγέ σ', εὐνοῶν γε καὶ κηδόμενος. ΦΕΙ. εἰπέ
 δὴ μοι,
 οὐ κάμει σοι δίκαιόν ἐστιν εὐνοεῖν ὁμοίως
 τύπτειν τ', ἐπειδήπερ γε τοῦτ' ἔστ' εὐνοεῖν,
 τὸ τύπτειν; 85
 πῶς γὰρ τὸ μὲν σὸν σῶμα χρὴ πληγῶν
 ἀθῶον εἶναι,
 τοῦμόν δέ μή; καὶ μὴν ἔφυν εὐλεύθερός γε καγώ.
 κλάουσι παῖδες, πατέρα δ' οὐ κλάειν δοκεῖς;
 φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον
 εἶναι. 89
 ἐγὼ δέ γ' ἀντείποιμ' ἀνώσδεις παῖδες οἱ γέροντες.
 εἰκὸς δὲ μᾶλλον τοὺς γέροντας τοῦ νέου 'στι
 κλάειν,
 ὄσπερ ἐξαρτάνειν ἦττον δίκαιον αὐτούς.
- ΓΡ. ἀλλ' οὐδαμοῦ νομίζεται τὸν πατέρα τοῦτο
 πάσχειν.
- ΕΙ. οὐκ οὐν ἀνὴρ ὁ τὸν νόμον θεῖς τοῦτον ἦν τὸ
 πρῶτον,
 ὡσπερ σὺ καγώ, καὶ λέγων ἔπειθε τοὺς παλ-
 αιοῦς; 95
 ἦττον τί δὴτ' ἔξεστι κάμοι καινὸν αὐτὸ λαίπρον
 θεῖναι νόμον τοῖς υἱέσιν, τοὺς πατέρας ἀντι-
 τύπτειν;
 ὄσας δὲ πληγὰς εἴχομεν πρὶν τὸν νόμον τεθῆναι,
 ἀφίεμεν, καὶ δίδομεν αὐτοῖς προῖκα συγκε-
 κόφθαι.

σκέψαι δὲ τοὺς ἀλεκτρύονας καὶ τᾶλλα τὰ
 βοτὰ ταυτί, 100
 ὡς τοὺς πατέρας ἀμύνεται· καίτοι τί δια-
 φέρουσιν
 ἡμῶν ἐκεῖνοι, πλὴν ὅτι ψηφίσματ' οὐ γρά-
 φουσιν;

ΣΤΡ. τί δῆτ', ἐπειδὴ τοὺς ἀλεκτρύονας ἅπαντα μιμεί,
 οὐκ ἐσθίεις καὶ τὴν κόπρον καπὶ ξύλουκαθεύδεις;

ΦΕΙ. οὐ ταυτόν, ὦ τάν, ἐστίν, οὐδ' ἂν Σωκράτει
 δοκοίη. 105

ΣΤΡ. πρὸς ταῦτα μὴ τύπτ'. εἰ δὲ μή, σαυτόν ποτ'
 αἰτιάσει.

ΦΕΙ. καὶ πῶς; ΣΤΡ. ἐπεὶ σὲ μὲν δίκαιός εἰμ' ἐγὼ
 κολάζειν,

σύ δ', ἦν γένηται σοι, τὸν υἱόν. ΦΕΙ. ἦν
 δὲ μὴ γένηται,

μάτην ἐμοὶ κεκλαύσεται, σύ δ' ἐγχανὼν τεθ-
 νήξεις.

ΣΤΡ. ἐμοὶ μὲν, ὦνδρες ἤλικες, δοκεῖ λέγειν δίκαια· 110
 κᾶμοιγε συγχωρεῖν δοκεῖ τούτοισι τὰπεικῆ.
 κλαίειν γὰρ ἡμᾶς εἰκός ἐστ', ἦν μὴ δίκαια δρῶμεν.

ΦΕΙ. σκέψαι δὲ χιτέραν ἔτι γνώμην. ΣΤΡ. ἀπὸ
 γὰρ ὀλοῦμαι.

ΦΕΙ. καὶ μὴν ἴσως γ' οὐκ ἀχθέσει παθὼν ἃ νῦν
 πέπονθας.

ΣΤΡ. πῶς δῆ; δίδαξον γὰρ τί μ' ἐκ τούτων ἐπω-
 φελήσεις. 115

- II. τὴν μητέρ' ὥσπερ καὶ σὲ τυπτήσω. ΣΤΡ. τί
 δῆτα φῆς σύ;
 τοῦθ' ἕτερον αὖ μείζον κακόν. ΦΕΙ. τί δ',
 ἦν ἔχων τὸν ἥττω
 λόγον σὲ νικήσω λέγων
 τὴν μητέρ' ὡς τύπτειν χρεών;
 P. τί δ' ἄλλο γ' ἢ ταῦτ' ἦν ποιῆς 120
 οὐδέν σε κωλύσει σεαυ-
 τὸν ἐμβαλεῖν ἐς τὸ βάραθρον
 μετὰ Σωκράτους
 καὶ τὸν λόγον τὸν ἥττω.
 ταυτί δι' ὑμᾶς, ὦ Νεφέλαι, πέπονθ' ἐγώ, 125
 ὑμῖν ἀναθεὶς ἅπαντα τὰμὰ πράγματα.
 ΠΡ. αὐτὸς μὲν οὖν σαυτῷ σὺ τούτων αἴτιος,
 στρέψας σεαυτὸν ἐς πονηρὰ πράγματα.
 P. τί δῆτα ταῦτ' οὐ μοι τότε ἠγορεύετε,
 ἀλλ' ἄνδρ' ἄγροικον καὶ γέροντ' ἐπήρετε; 130
 ΠΡ. ἡμεῖς ποιούμεν ταῦθ' ἐκάστοθ', ὅταν τινὰ
 γινῶμεν πονηρῶν ὄντ' ἐραστὴν πραγμάτων,
 ἕως ἂν αὐτὸν ἐμβάλωμεν εἰς κακόν,
 ὅπως ἂν εἰδῆ τοὺς θεοὺς δεδοικέναι.
 P. ὦμοι, πονηρά γ', ὦ Νεφέλαι, δίκαια δέ. 135
 οὐ γάρ μ' ἐχρῆν τὰ χρήμαθ' ἀδανεισάμην
 ἀποστερεῖν. νῦν οὖν ὅπως, ὦ φίλτατε,
 τὸν Χαιρεφῶντα τὸν μιαρὸν καὶ Σωκράτην
 ἀπολείς μετελθών, οἱ σὲ κάμ' ἐξηπάτων.
 I. ἀλλ' οὐκ ἂν ἀδικήσαιμι τοὺς διδασκάλους. 140

- ΣΤΡ. ναί ναί, καταιδέσθητι πατρῶον Δία.
 ΦΕΙ. ιδού γε Δία πατρῶον· ὡς ἀρχαῖος εἶ.
 Ζεὺς γάρ τις ἔστιν; ΣΤΡ. ἔστιν. ΦΕΙ. οὐκ
 ἔστ' οὐκ, ἐπεὶ
 Δίνος βασιλεύει, τὸν Δί' ἐξεληλακῶς.
 ΣΤΡ. οὐκ ἐξελήλακ', ἀλλ' ἐγὼ τοῦτ' ὥόμην, 145
 διὰ τουτονὶ τὸν δῖνον. οἴμοι δείλαιος,
 ὅτε καὶ σὲ χυτρεοῦν ὄντα θεὸν ἠγησάμην.
 ΦΕΙ. ἐνταῦθα σαυτῷ παραφρόνει καὶ φληνάφα.
 ΣΤΡ. οἴμοι παρανοίας· ὡς ἐμαινόμεν ἄρα,
 ὅτ' ἐξέβαλλον τοὺς θεοὺς διὰ Σωκράτην. 150
 ἀλλ' ὦ φίλ' Ἑρμῆ, μηδαμῶς θύμαινέ μοι,
 μηδέ μ' ἐπιτρίψης, ἀλλὰ συγγνώμην ἔχε
 ἐμοῦ παρανοήσαντος ἀδολεσχία.
 καὶ μοι γενοῦ ξύμβουλος, εἴτ' αὐτοὺς γραφὴν
 δικάθω γραψάμενος, εἴθ' ὅ τι σοι δοκεῖ. 155
 ὀρθῶς παραινεῖς οὐκ ἐὼν δικορραφεῖν,
 ἀλλ' ὡς τάχιστ' ἐμπιμπράναι τὴν οἰκίαν
 τῶν ἀδολεσχῶν. δεῦρο δεῦρ', ὦ Ξανθία,
 κλίμακα λαβὼν ἔξελθε καὶ σμινύην φέρων,
 κᾶπειτ' ἐπαναβὰς ἐπὶ τὸ φροντιστήριον 160
 τὸ τέγος κατάσκαπτ', εἰ φιλεῖς τοῦ δεσπότην,
 ἕως ἂν αὐτοῖς ἐμβάλης τὴν οἰκίαν·
 ἐμοὶ δὲ δᾶδ' ἐνεγκάτω τις ἡμέμενην,
 καὶ γὼ τιν' αὐτῶν τήμερον δοῦναι δίκην
 ἐμοὶ ποιήσω, κεὶ σφόδρ' εἶσ' ἀλαζόνες. 165

NOTES.

HOMER.

INTRODUCTION.

WE possess biographies of Homer written at various periods before and after the Christian era, and containing a number of details of his personal life. Some of them have an interest in so far as they bring before us the views current concerning the greatest name of antiquity at the time when they were composed, and being written by men of some curiosity they probably contain all the traditions then known. But they are without any real value, for the simple reason that the materials for a life of Homer did not exist at the time when they were written, nor indeed at any time. Homer belongs to the prehistoric period of Greece. Even in the time of Herodotus, our oldest authority on this subject, the date of Homer's existence had become a matter of conjecture. He considers that the poet may have lived about 400 years before his own time, i. e., approximately at 900 B.C. (Hdt. 2. 53. *Ἡσίοδον γὰρ καὶ Ὀμηρον ἡλικίην τετρακοσίοισι ἔτσι δοκέω μὲν πρεσβυτέρους γενέσθαι καὶ οὐ πλέοσι*). This may be true; but no answer can be given to the questions called forth by such a statement. What authority had Herodotus for this date? What could he know of a date four hundred years anterior to himself? It is as if any one living now should make a statement

without any assistance from reliable documents about the life of Edward the Fourth. Such a statement, coming from the lips of a person of observation who had studied recent history with care, would have the authority of a probable conjecture, but no more. Equally doubtful is the place of Homer's birth. In antiquity many cities contended for the honour; a well-known epigram includes seven—

Ἑπτα πόλεις διερίζουσιν περὶ ῥίζαν Ὀμήρου,
Σμύρνα, Ῥόδος, Κολοφών, Σαλαμίν, Ἴος, Ἄργος, Ἀθήναι,

and the second line is variously given, e. g.—

Σμύρνα, Χίος, Κολοφών, Ἰθάκη, Πύλος, Ἄργος, Ἀθήναι.

The oldest evidence is in favour of Smyrna, Chios, and Ios, places where, in all probability, the Homeric poems were first made known. Other cities were added to the list as the singers wandered to them. The language of the poems would lead us to decide on Smyrna. In that city Aeolic and Ionic colonists met, just as in the poems themselves we find a combination of Ionic and Aeolic elements, to the exclusion of Doric. But when we speak of the birth-place of Homer we can mean no more than the place where the poems known by his name may have originated.

That Homer existed at some period in the far past; that he was the author of the *Iliad* and *Odyssey*; the first great poet of Greece, and literary father of all other poets, was the belief held by Thucydides, Plato, and Aristotle. What poems these writers attributed to him beside the two epics and a comic production called the *Margites* (which Aristotle expressly calls the work of Homer, *Poet. c. 4. οἷον ἐκείνου (Ὀμήρου) ὁ Μαργίτης καὶ τὰ παλαιὰ*) it would be difficult to say. Herodotus is at pains to point out that the Cypria cannot be the work

of Homer (Hdt. 2. 117 *κατὰ ταῦτα δὲ τὰ ἔπηα . . . μάλιστα ὄλοντι ὅτι οὐκ Ὀμήρου τὰ Κύπρια ἔπεά ἐστι, ἀλλ' ἄλλου τινός*). Suidas v. Ὀμηρος p. 1096 asserts that no less than sixteen poems (of which he gives the titles) besides the Iliad and Odyssey were attributed to the poet, but the best writers of antiquity seem to have been far more critical and exclusive, especially in the matter of *epic* (as distinguished from comic) poems. Thucydides quotes Homer as an authority in history: Plato, half in irony, employs the name constantly; difficulties in psychology, and metaphysics, in strategy, in etymology, and in the affairs of daily life—all can be cleared up by reference to 'the poet.' Aristotle refers to him as the earliest and best authority on the practice of poets (cp. especially Poet. c. 8). In each author the reference is such as to leave no doubt that they believed in the personal existence of the poet; and to Plato and Aristotle he was certainly the author of both the Iliad and Odyssey. To the excellence of these poems as compositions Aristotle calls especial attention.

Rather more than one hundred and fifty years after Aristotle, in the third generation of Alexandrine critics, the theory arose that the Iliad and Odyssey were the work of two separate authors. The adherents to this theory were known as the Chozizontes or Separatists. They do not appear to have attracted much attention, or to have had any very illustrious names among them.

From this period, till towards the end of the last century, little attention was given to the question of Homeric authorship. The old tradition lingered on, disturbed by a few utterances but never seriously examined. Thus Bentley¹ was of opinion that Homer wrote a sequel of songs; the Iliad he composed for the

¹ Quoted in Wolf, *Prolegomena*, § xxvii.

men, the *Odyssey* for the women; and the Italian Vico¹ doubted the authority of the works of Homer. Wood², our own countryman, arrived at the conclusion that the poems were not in the first instance written down. The appearance of F. A. Wolf's famous 'Prolegomena' in 1785, coming as it did shortly after the publication of Voss's translation, attracted the attention of every one, whether scholar or layman, to the subject. After long and careful consideration, with all the hesitation of a man breaking away from his early faith, Wolf ventured to avow his belief that the Homeric poems in their present shape could not (1) possibly have been written down at the early period to which they are commonly referred; that (2) without writing they could not have been preserved as long poems; that (3) they were, at least the *Iliad*, so full of inconsistencies that it is impossible for them to have been composed on a definite plan.

(1) In regard to the ignorance of the art of writing at a very early period in Greece, Wolf appears to be right. Though singing is frequently mentioned in the *Iliad* and *Odyssey*, nothing is said of writing. The two instances sometimes quoted as implying a knowledge of writing, *Il.* 6. 168 foll., and 7. 175, are insufficient. For the *σήματα λυγρά* carried by Bellerophon from Proetus to the king of Lydia seem to mean no more than pictures or signs: and the marks put by the heroes upon their lots were evidently unintelligible to each other. The word *γράφω* in Homer means 'to scratch' not 'to write.' Further, writing materials sufficient to contain such long poems would not be forthcoming even when writing was known and practised on stone. It is altogether an anachronism to carry back the art of writing to so early an age.

¹ *Died 1744.*

² *An Essay on the Original Genius of Homer, ed. ii. 1775.*

Poetry was not then the amusement of a lettered class; it was purely oral, the delight of the banquet and festival. The poet sung, not as one who had thought out his poem, but as one inspired directly by Apollo, and instructed by the Muse. Poetry was the natural expression for any communication that required to be raised above the ordinary conversation of every-day life.

(2) On the other hand the fact that these poems were not written down is very insufficient evidence against their antiquity as long poems. It is quite possible that in an era when writing did not exist, and the natural power of the memory had not become weakened either by the use of artificial means of preserving facts (cp. Plato, *Phaedr.* 275), or by great exercise of the reflection, long poems might be handed down for centuries with tolerable and even minute exactness. It is thus that the poetry of Finland has been handed down: and in the heart of Arabia the Koran is said to be preserved in the memory of the priests not merely with verbal accuracy, but with an attention to accent and pronunciation which reproduces exactly the usage of the time of Mahomet. At Athens, in the time of Socrates, the professional rhapsodes apparently knew both poems by heart and could repeat any passage at will¹. A similar knowledge is expressly attributed to a young Athenian gentleman². Wolf supports this part of the argument by pointing out that there would be no opportunity in early Greece for the recitation of such poems even if they had been in existence³. The rhapsodes or professional reciters were a product of later times, appearing with the rise of festivals, at which they recited the poems. But in Homer we hear nothing of them; *ἀοιδοί* or 'singers'

¹ Plato, *Ion*, passim; *Xen. Mem.* 4. 2. 10. ² *Xen. Conviv.* 3. 6.

³ *Proleg.* § xxvi.

are attached to the houses of the great, and sing short songs as required (Phemius in *Od.* 1. 326 sings the 'Sad return of the Achaeans,' Demodocus *ib.* 8. 74-78 sings the 'Strife of Odysseus and Achilles, etc.'). Here, however, the argument is inconclusive: an *δοιδός* is not a rhapsode, it is true, nor is a banquet a public festival, so that the conditions which called forth the recitations of long poems at a subsequent period, may not have existed in the earliest ages. Yet an *δοιδός* living continually in the house of the same chieftain and singing continually to the same audience, would find himself under a double necessity. First he must sing something 'new'; and secondly he must connect his song in some way with the hero of the house. Hence he would almost insensibly be led to compose songs, which could without difficulty be linked together in a biographical epic. And to this unity of person the tradition of a great war in which all the heroes of Greece took part would add a unity of incident. Thus the existence of long poems, with some kind of unity, does not seem impossible even at a very early period. But this is one thing: it is quite another to assert that the *Iliad* and *Odyssey* as we have them are the work of one author in the sense maintained by antiquity.

(3) Wolf's third objection—the existence of inconsistencies impossible in the work of one man, tells with force against the *Iliad*. Yet Aristotle, a good judge, accepted the plan of the *Iliad* (*Poet.* c. 23, 24), and commends it strongly. The habit of reading works composed by men who had writing at their command has probably led us to a different standard in regard to the unity necessary in an epic poem from that prevalent in antiquity. Against the *Odyssey* Wolf himself has little to urge: he confesses *that on that poem alone no doubt would have arisen*

about the unity of authorship. And yet the *Odyssey* must claim an antiquity little inferior to the *Iliad*. And with regard to the latter it is at least probable that much of the inconsistency is due to subsequent interpolation. The greatest of Greek cities would feel herself exalted by the mention of her heroes in the noblest of Greek poems. Hence an impulse would be given to interpolation; and it would act with more force on the *Iliad* than the *Odyssey*, inasmuch as the former was regarded as the more important poem and was more frequently recited. The personal character of the *Odyssey* also made interpolation less easy. But the question of these discrepancies is one of degree. Mistakes of time and even of place must not be pressed too far. In the *Odyssey*, for instance, chronology requires that *Telemachus* should remain at *Sparta* thirty days, after he has refused an invitation to remain eleven or twelve days. But of the thirty we find (from 5. 279) that eighteen days were taken up by the voyage from *Calypso's* isle to *Scheria*; that voyage is described in two lines only, and no incidents are connected with it, so that the eighteen days must be considered merely as a measure of distance, and without any chronological value whatever. There is also the further consideration that if the discrepancies of the *Iliad* and *Odyssey* are such as to preclude unity of authorship, it is impossible to explain *Aristotle's* judgment. For he contrasts the plan of these poems favourably with others which were certainly by the hand of one author.

While attempting to destroy the received tradition of the Homeric poems, *Wolf* gave his own theory of their origin. He conjectured that they were nothing more than a number of songs and ballads, composed without reference to each other; and collected and arranged in

the present shape, or near it, in the time of Peisistratus, and by his order. Others following in the steps of Wolf have gone further : thus Lachmann divides the Iliad into eighteen songs, which he considers to be radically distinct. Homer, in fact, fades out of view, or becomes no more than one author among many. A number of ballads were current in Greece before the time of Peisistratus, and were then, in order to obtain a correct text for the rhapsodes, written down in a connected series. This view seems faulty in two respects. It ignores the original unity which would of necessity arise among ballads dealing with the same heroes and the same events : and the part ascribed to Peisistratus is overstated. Of this latter we know very little; and our authorities are late¹. Nor do they support us in saying more than that Peisistratus was careful to obtain the best text current in his time of Homer; and to have it written out, clear of manifest interpolations. There is also another difficulty in the way when we suppose the poems to have been written down at so late a period. If the discrepancies of the Iliad are such that the poem cannot be the work of one author in a very early age, they must also tell strongly against composition by a number of hands in an age of awakening criticism and considerable poetic culture.

A more satisfactory theory of the origin of the poems is this². The *αοιδοί* or bards, living in the houses of the great, and singing at banquets, composed a great body of song having reference to the Trojan war, the part taken in it by the heroes, and the disasters which befell them in returning. When the whole subject had thus been celebrated in verse, and began to have a certain connection and unity, a poet of a higher and more comprehensive genius came forward and combined into two

¹ They are collected in Wolf, § xxxiii. ² Faesi, *Odysee*, Einleitung,

long poems many of the ballads already existing separately, adding no doubt much of his own, and working over the material, and thus impressing on all the parts a high degree of uniformity. This was Homer. And as his name became celebrated, schools were formed of Homeridae who made it their business to perpetuate his poems; and other persons calling themselves Homers united ballads into Epics, but without the genius of the great original, until at length the ballads relating to the Trojan war were gathered into a number of Epics. This work was accomplished by the eighth century B. C. and was contemporaneous with the growth of cities, and rise of festivals, independent of the great houses. In subsequent times additions were made to the original Iliad and Odyssey, such as the twenty-fourth book of the Iliad, the eleventh and twenty-fourth books of the Odyssey, which even the Alexandrine critics separated from the genuine poems.

Amid these contests concerning their authorship the works themselves remain unchanged. In no other poems is the author so little seen; he comes forward at the beginning to invoke the Muse, and then stands aside, as it were, in order to allow us to hear the Muse's own voice¹. We do not seem to be reading the poetry of an individual; it is rather a nation who is telling us with simplicity and pride the story of her youth. Thus the poetry of Homer is wholly unlike the poetry of Dante or Milton. He is not one among many units in a given time or nation; but is universal, and for all time. The poet is wholly lost in his subject; which we see as it is, uncoloured by any personal medium. He is not above his audience, or attempting to educate them into looking at things with his eyes. He is simply telling a story of the past with absolute unhesitating truth.

¹ Cp. Arist. Poetics, c. 24.

In the language this universal character of the poems shows itself in the 'fixed epithets.' Each hero has his special title given to him by inspiration as it were, and therefore absolutely true, even though not applicable in any special manner at the moment. Agamemnon is the 'King of men;' Achilles is 'Swift of foot;' Nestor is the 'Gerenian Horseman;' Odysseus is the 'Many-counselled,' 'Much-enduring.' In a similar way epithets denoting rank are used, without regard to incidents. Clytemnestra is *δία* in spite of her wickedness, Eumaeus, a King's son, is even in his low estate, the *δῖος ὑφορβος*: the suitors of Penelope are *ἀγανοί*, Aegisthus, the coward, is *ἀμύμων*. Homer is not troubled with moral judgments; what a man is at birth, that he remains to the end of life. In the natural world also, objects are marked off in the same unhesitating way; the earth is 'black,' or 'spell-giving;' deep fresh water is 'black;' the deep and stormy sea is *οἴνοψ* or 'dark;' near the shore it is *πολλίος* 'white,' or *πολύφλοισβος* 'roaring;' the morning is 'rosy-fingered;' the night is 'ambrosial;' the day is 'sacred.' The weapons of a goddess are 'golden;' the garments of a princess 'sheeny.' In this respect Homer is at the very opposite pole to modern poetry. Here the tendency is to be inventive in epithets; to catch a point of view not seen before; or to intensify the situation by the use of appropriate attributes. In Homer, on the contrary, when an object has once received its epithet it retains it with a persistent regularity.

In a similar manner phrases, once coined, are preserved wherever possible¹; this is not only the case with formulae such as *ὡς ἄρα φωνήσας, τὸν δ' ἀπαμειβόμενος*, or the longer *ἐν τ' ἄρα οἱ φῦ χειρὶ, ἐπὸς τ' ἔφατ' ἔκ τ' ὀνόμαζεν*, but of lines descriptive of certain situations, e. g.—

¹ Cp. Hayman's *Odyssey*, *Introd. p. viii.*

ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα.
 ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου.
 ἡμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος ἠώς.

In describing a storm in Od. 5. 292, 3 and 9. 68, 9, the same lines are made to do service; and often when a variation is absolutely necessary the same words are preserved as far as possible. Thus the line ἀλλ' ὁ μὲν ἐν νήσῳ κείται κράτερ' ἀλγεα πάσχωων, said of Philoctetes, II. 2. 721, is applied in a totally different context, Od. 5. 395, with the simple alteration of νήσῳ into νούσῳ.

Regarded from a purely external point of view the language is remarkable for the number of different forms of the same case or tense existing side by side. Thus we have ἐμέο, ἐμείο, ἐμεῦ, ἐμίθεν for the Attic ἐμοῦ: ἐν, ἐνί, εἰνί, εἰν for the preposition; ναιετάουσα, ἡβώουσα, ἡρώουσι are variations of one form. There are genitives in -οιο, and -ου, in -άων, -έων, and -ῶν, in -ας, and -εω; datives in -ησι, and (though rare) in -αις; infinitives in -μεναι, -μεν, and -ειν. This variety has not arisen from mere caprice on the part of the poet, nor from a mixture of dialects; nor again from metrical necessities. It is due to the antiquity of the Epic style, which preserved the forms current in the older generation, side by side with later abbreviations or corruptions, and employed one or other as the verse required. Often too the sense of what was ancient became confused, and forms were invented by false analogy after the antique pattern. Or the feeling grew up that a letter could be used or dropped at will, as was the case with the digamma in some words. Cp. Curtius, Explanations, p. 46.

The two great heroes of the Homeric poems are national types. The Greek nation, as a great writer has said, began with Achilles and ended with Alexander. The youth and beauty, destined to know no old age, but

to pass early from a life of glory was an ideal of which we find the copy in the athletes of Olympia, and heroes of Marathon. Odysseus, too, in his steadfastness of home may be said to typify the strong Greek feeling of nationality. Not Circe, nor Calypso, nor even Nausicaa to whom he owed his life, could beguile him into forgetfulness; 'vetulam suam praetulit immortalitati.' He longed to see the smoke of his home, and die; his comrades gathering round him on his return from Circe, say a word of their tears (Od. 10. 419), 'At thy return we are grieved, as though we had reached Ithaca, our fatherland; so well do they know his firm purpose of return. In other instances later Greece by no means came up to the promise of her early years. Helen and Penelope and Nausicaa passed away, and were no more than a memory in historical times, for the seclusion of Greek women was fatal to character or moral excellence. And the lowly wife and child, delineated in Hector, (for the Trojans only Greeks on the other side) is perhaps without parallel in later times. The growth of cities and the fierce interests of political life destroyed the tender bloom of those natural feelings which early poets loved to describe.

No one would for a moment dispute Homer's power in delineating character. He knew how kings ought to speak and could find words for the bashfulness of youth, (Od. 21 foll.), or for maiden modesty (Od. 6. 57 foll.). But if we compare the characters in Homer with those in Sophocles we find a striking difference. There is a want of development in them. What characters are at the beginning they remain to the end in Homer; circumstances do not influence their growth but merely display them, Odysseus is *πολύλαος*, and all the incidents connected with him bring *out the force* of the epithet. Achilles is unchanged

the Iliad; Ajax is the mighty warrior only—we hear nothing of his madness, and the breaking of his great spirit to a childlike submission. Helen is the same in the Iliad and Odyssey, her character would be unintelligible, if circumstances could be supposed to influence it. There is the same sweetness, the same tender thought and solicitude for others whether we see her on the walls of Troy, or in the palace of Menelaus at Sparta. ('She seemed a thing that could not feel the touch of earthly years.') Penelope is as firm in disbelieving the title of Odysseus, until he gives unmistakable proofs of his identity, as she was resolute in refusing the suitors. The psychological analysis of later times was unknown; characters were not yet studied; and the inward conflict, to which development is mainly due, was not even dreamed of in a time so simple and natural. This peculiar charm makes the Homeric characters so immediately attractive. How much is here due to the genius of one man, it is impossible to say with accuracy. Characters form themselves in legend; it is by the presence of them that legend is distinguished from history. In the *Morte d'Arthur*, for instance, Lancelot and Guinevere are beautifully and fully described, yet the work cannot be ascribed to a single hand. The truth would seem to be that the types of character were national, and instinctive as it were; but the most striking scenes which illustrate it, e. g. the picture of Helen on the walls—must be the work of one great genius.

1. 1. πῶδας ταχύν, 'swift of foot,' a constant epithet of Achilles.

1. 2. ἀνεστεράχοιτο γοῶντες, 'bewailed with lamentation.' The Myrmidons were the followers of Achilles.

l. 4. ἔπρηξας, 'you have succeeded,' lit. 'you have carried it through.' πρήσσω, (Ionic=πράσσω), is always used in Homer to denote an action followed by a result. καὶ ἔπειτα, 'at last,' or, more literally, 'in the sequel.' βοῶπις, 'having a large eye like an ox.'

l. 5. ἀνοτήσασα, 'rousing to the fight' (=ἀναστησ.). The partic. must be taken closely with the verb='you have succeeded in rousing,' etc. Achilles had remained in his tent ever since Agamemnon had stolen away his captive Briseis, refusing to take any part in the war. ἦ ῥά νυ, 'Verily, one would conclude.' σεῖο=σοῦ.

l. 6. ἐξ αὐτῆς (σεῖο), 'from yourself.' I.e. you are as careful of the Achaeans as a mother of her children. The Greeks wore the hair long, cutting it only in time of mourning. Socrates, on the day of his death, plays with the hair of Phaedo, saying, 'To-morrow, Phaedo, these fair locks will be severed.' Plato, Phaedo, 89.

l. 8. τὸν μῦθον, 'this speech.' τὸν has the force of τοῦτον. ἔειπες=εἶπες.

l. 9. 'Surely even a mortal is likely to accomplish a thing for a man.' The μέν is answered by πῶς δὴ in l. 11. καὶ δὴ που='it is surely a fact that.' μέλλει gives a touch of uncertainty to the assertion.

l. 10. τόσα, 'so many,' i.e., so many as we gods.

l. 11. ἣ φημι κ.τ.λ. 'Who assert that I am,' etc. θεάων=θεῶν, ἔμμεν=εἶναι. Herè is first in birth as being the sister of Zeus, and in position as the wife of Zeus who is supreme.

l. 14. οὐκ ὄφελον; (=ὄφελον), 'Ought I not?' If a mortal can carry out his will, much more should the queen of heaven be able to do so. κακὰ ῥάψαι, lit. 'to sow evils.' Cp. 'conserere, nectere dolos.' ὑφαίνω is used in a similarly metaphorical sense.

l. 17. ἀστερόεντα, 'bright;' elsewhere this epithet is used

only of οὐρανόσ. μεταπρεπέα (sing. acc. = μεταπρεπῆ). ἄθανάτοισι, 'conspicuous among (the halls of) the immortals.' This abbreviated form of comparison is common in Greek, cp. Il. 17. 51 Κόμαι χαρίτεσσιν ὁμοίαι, Od. 2. 121 ὁμοία νοήματα Πηλελοπείη. Instances are found in Latin, but are rare.

l. 18. κυλλοποδίων, 'the limper,' i. e. Hephaestus who was lame. ποιήσατο = ἐποίησατο. The augment appears to be omitted at pleasure in the Homeric poems.

l. 19. ἔλισσόμενον περὶ φύσας, 'rolling round his bellows,' i. e. going to and fro about them.

l. 20. τρίποδας, lamp-stands with three feet are meant.

l. 21. ἐστάμεναι περὶ τοίχον, 'to stand round about the wall;' ἐστάμεναι is the infinitive of the perfect. For the construction, cp. Od. 7. 92 οὐς Ἥφαιστος ἔτευξεν . . . δῶμα φυλασσόμεναι.

l. 22. σφι, 'for them,' but depending on ὑπό. ὑπό is separated from θῆκεν by tmesis. ἐκάστω πυθμένι further defines σφι.

l. 23. 'That they of their own will might enter the assembly of the gods, and again might go home, a wonder to behold.' The lamp-stands were to move of themselves. Cp. what is said below, l. 64, of the golden attendants. So the fabled statues of Daedalus moved of themselves. δυσαίατο, νεοίατο, are Ionic forms for δύσ-οντο, νέοντο.

l. 25. τόσσον ἔχον τέλος, 'were so far finished.' οὐατα, handles.'

l. 26. ἤρτυε, 'was preparing:' if this is the sense, the use of the word is peculiar, for elsewhere it is used only with objects which denote some mischief, e.g. ἤρτυε πῆμα. ἄρτυε, 'was beginning to fit on.'

l. 27. ἰδυίησι πραπίδεσσι, 'with knowing mind,' i. e. with skill. Cp. infra l. 129.

l. 28. ἐγγύθεν, 'from near;' so σχεδόθεν is used with verbs of motion, e. g. σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη.

l. 29. προμολούσα, 'having come forth,' i. e. from his chamber. In the Odyssey Aphrodite is spoken of as the wife of Hephaestus.

l. 30. ὤπυιε, 'had married,' 'was the husband of;' the tense is the imperfect. ἀμφιγυήεις, 'halting in both feet from γυῖος, 'lame.'

l. 31. ἔν τ' ἄρα οἱ φῦ χειρί, literally, 'and then she gave into her hand,' i. e. she took her by the hand. χειρί δέ fines οἱ more closely, cp. l. 22, and ἐν is separated from φῦ (= ἔφυ) by tmesis. ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν, 'and spake a word, and called her by her name' (ἐξωνόμαζεν). The line recurs frequently.

l. 32. δῶ = δῶμα. ἰκάνεις has a perfect sense = ἤκεις.

l. 33. αἰδοίη τε φίλη τε, 'you who are both revered and dear.' οὔτι θαμίξεις, 'you are not at all a frequent visitor'

l. 34. προτέρω, 'farther on,' i. e. on into the house. Very similar is the greeting given by Calypso to Hermes in Od. 5. 87 foll. τίπτε μοι . . . εἰλήλουθας | αἰδοῖός τε φίλι τε; πάρος γε μὲν οὔτι θαμίξεις | . . . ἀλλ' ἔπειο προτέρω, ἵνα τὸ πᾶρ ξείνια θείω. πᾶρ (= παρά) is separated by tmesis from θείω. θείω, subj. aor.

l. 36. καθείσεν, i. e. Charis. ἀργυροῦλου, 'studded with silver;' the word is frequent in the Odyssey, but does not occur elsewhere in the Iliad.

l. 37. ὑπὸ δὲ θρήνυς ποσὶν ἦεν, 'And beneath there was footstool for the feet.' ὑπό is adverbial, and to be taken with ἦεν, not with ποσὶν.

l. 39. πρόμολ' ὦδε, 'Come, as you are;' ὦδε in Homer never has the meaning 'hither.' Cp. Od. 1. 182 νῦν δ' ὦ ξὺν νηὶ κατήλυθον (i. e. οὕτως, ὡς ὄρας), ib. 17. 544 τὸν ξεῖν ἐνάστιον ὦδε κάλεσσον. τι acc. with χατίξει, 'has some need of.'

l. 41. *δεινῆ*, 'revered,' 'honourable.' The combination *δεινός τ' αἰδοίος τε* is common in Homer. *ἔνδον*, 'under my roof;' cp. Il. 20. 13 *Διὸς ἔνδον*, 'in the halls of Zeus,' ib. 23. 200 *Ζεφύροιο ἔνδον*.

l. 42. Herè finding Hephaestus lame at his birth threw him out of heaven. He was thrown out a second time by Zeus for attempting to assist his mother. Il. 1. 592—'and all day long I was carried down, and together with the setting of the sun, I fell upon Lemnos, and little spirit was left in me.' On this occasion he fell into the sea, and was saved by Thetis.

l. 44. *τότ' ἂν πάθον ἄλγεα θυμῶ*, 'then I should have suffered woes in my spirit,' i.e. in my life. 'I should have died.'

l. 46. *ἀπορρόου*, 'backward-flowing,' i.e. flowing backward to its source. Cp. Od. 20. 65 *ἐν προχοῆς δὲ βάλαι ἐπορρόου Ὀκεάνοιο*.

l. 47. *χάλκεον δαίδαλα πολλά*, 'I wrought many curious ornaments.' *χάλκεον* loses all sense of the meaning of *χαλκός*. The extreme infancy of Hephaestus does not prevent him from exercising his art. So Hermes stole the oxen of Apollo on the day that he was born.

l. 48. *κάλυκας*, earrings shaped like a flower-cup are perhaps meant.

l. 50. *ἀφρῶ μορμύρων*, 'gurgling with foam;' with *ορμύρω*, cp. 'murmur.' The word is formed by replication like *πορφύρω*. *ῥέεν ἄσπετος*, 'flowed on immense.'

l. 52. *ἴσαν* from *οἶδα*. Cp. Od. 4. 772 *τὰ δ' οὐκ ἴσαν ὡς ἔτυκτο*.

l. 53. *χρεῶ* must be pronounced as one syllable in scanning the line.

l. 54. *Θέτι*, dat. sing. *ζώγρια*, 'the reward for saving my life.' So, in Od. 8. 461, Nausicaa says to Odysseus,

χαίρε, ξεῖν', ἵνα καί ποτ' ἔων ἐν πατρίδι γαίῃ | μνήσῃ ἐμευ, ὅτι μοι
πρώτῃ ζώαργι' ὀφέλλεις.

l. 55. σὺ, i. e. Charis.

l. 56. ἀποθείομαι = ἀποθέωμαι, i. e. ἀποθῶμαι. The short vowel (ο) is often found in the Homeric conjunctive. It may be due to metrical causes, or perhaps is the remnant of an older formation of the conjunctive in which the vowel was short. The vowel ε in the Homeric conjunctive is often lengthened (into εἰ before ο, η before ηε).

l. 57. πέλωρ. 'The word is Ep., and only occurs in nom. and acc. sing.; it was put in appos. with another subst., so that the participles agree with that subst., and not with πέλωρ.' L. and S. Here Hephaestus is the nom. and πέλωρ in appos. to it; hence χωλεύων. αἴητον, is probably the same word as ἄητον, 'monstrous,' cp. αἰεῖ, ἀεῖ, etc.

l. 58. ὑπὸ δὲ κ.τ.λ. 'and beneath him his thin legs moved quickly.' ἀραιαί alludes to the fact that he was lame. βύοντο, cp. Od. 23. 3 γούνατα δ' ἐρρώσαντο, of the nurse running to tell Penelope that Odysseus has come and slain the suitors.

l. 61. ἀμφί, 'on both cheeks,' right and left.

l. 63. δῦ δὲ χιτῶν', 'he put on his garment,' which he had taken off in order to work.

l. 64. ὑπὸ . . . ἄνακτι, 'under their master,' i. e. they walked beside and supported him.

l. 65. εἰοικύϊαι, this form (= ἐφοικύϊαι) is due to 'a vocalisation' of the digamma which appears not as ν but as ι. So οἶεες Od. 9. 425, ὠϊόν, οὐμτ, ὀλοῖός from ὀλοφος.

l. 66. μετὰ φρεσίν is = ἐν φρεσίν.

l. 67. καὶ σθένος, i. e. the statues have all the distinctive qualities of living men, νοῦς, αὐδή, σθένος. ἀθανάτων δὲ θεῶν ἄπο, κ.τ.λ. i. e. they have been taught by the immortal goddesses in skill. Cp. Od. 8. 457 Ναυσικαία δὲ θεῶν ἀπὸ

κάλλος ἔχουσα, *ib.* 6. 12 θεῶν ἀπὸ μῆδεα εἰδώς. ἔργα is used especially with reference to women's skill.

l. 68. ὑπαιθα=ὑπό. This form is not found in the *Odyssey*. It is to be taken as a preposition with ἀνακτος, *cp.* l. 64. ἔρρων, 'going slowly,' 'limping.' The word is connected with the Latin *erro*.

l. 69. ἔνθα θέτις περ, *i. e.* καθέζετο.

l. 74. 'If at least I can accomplish it, and it is a thing which can be accomplished.'

l. 75. κατὰ . . . χέουσα, *tmesis*.

l. 76. τις ὄσαι θεαί, *i. e.* τις θεάων, ὄσαι. *Cp.* *Od.* 11. 122 εἰς ὃ κε τοὺς ἀφίκηαι οἱ οὐκ ἴσασι θάλασσαν | ἀνέρες.

l. 77. ἀνέσχετο, 'has endured.' *Cp.* *Od.* 23. 302, of Penelope, ὄσ' ἐν μεγάρουσιν ἀνέσχετο δια θεάων.

l. 78. ἐκ πασέων, 'above all other women.' *Cp.* *Od.* 4. 723 περὶ γάρ μοι Ὀλύμπιος ἄλγε' ἔδωκεν ἐκ πασέων. The expression is found in *Sophocles*, *Ant.* 1137 τῶν ἐκ πασῶν τιμῆς, and 'ex' in *Virgil*, 'ex omnibus unam.' In the *Epic* poems evils are without any hesitation said to come from *Zeus*, though in *Od.* 1. 33 *Zeus* denies the accusation: ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ | σφῆσιν ἀτασθαλίησιν ὑπὲρ μόρον ἄλγε' ἔχουσιν.

l. 79. ἐκ μὲν μ' ἀλλάων ἀλιάων, *i. e.* 'alone among the sea-maids.' ἀνδρὶ δάμασσαν, 'has made me subject to a human husband.' ἀνδρί seems to have the double sense of husband and man; so also in the next line.

l. 81. πολλὰ μάλ', adverbial with ἔτλην. γῆραὶ λυγρῶ . . . ἀρημένος, 'worn out with grievous age.' So *Od.* 11. 136 γῆρα' ὑπὸ λιπαρῶ ἀρημένος.

l. 82. ἀλλα δέ μοι νῦν, *i. e.* ἀλγεα ἔδωκεν.

l. 83. ἐπεί: the apodosis is to be found in τὸν μὲν, l. 85, 'Since he granted to me that,' etc.

l. 84. ὃ δ' ἀνέδραμεν, κ.τ.λ. 'And he shot up like a branch.'

l. 85. γουνῶ, dat. of place. γουνῶ ἀλωῆς is commonly translated 'in a fruitful vineyard,' but there is some doubt about the meaning of the word. Others, 'on the slope of a vineyard.'

l. 87. τὸν δέ answers to τὸν μὲν in l. 85. Of course Achilles is meant in both cases; but there is a pathos in this simple juxtaposition of the sentences by the repetition of the pronoun. 'Him I sent, but him I shall not welcome again.' Cp. Ἰλιον εἶσω answered by δόμον Πηλῆιον εἶσω.

l. 89. μοι, 'to my joy.' It is more than the mere *ethic* dative.

l. 90. τι with χραισμῆσαι, 'I cannot aid him at all.'

l. 91. κούρην (Ionic for κόρην) is put first as being the cause of the sorrow. ἔξελον, 'chose out of the spoil for him,' not 'for themselves,' for this would require ἐξέλοστο. So in the next line, ἔλετο, 'took for himself.'

l. 92. ἐκ χειρῶν, i. e. out of the hands of Achilles.

l. 93. τῆς ἀχέων, 'grieving for her.' The gen. is causal; cp. the construction with χωόμενος, e. g. Il. 2. 689 κούρης χωόμενος, 8. 33 Δαναῶν δλοφυρόμεθ' αἰχμητάων, etc. φρένας ἔφθιεν: cp. Il. 1. 491 φθινύθεσκε φίλον κῆρ ἀδοι μένων. A similar expression is θυμὸν ἔδοντες, Od. 9. 75.

l. 94. ἐπὶ πρύμνησιν, 'at the sterns (of their ships).' It was the practice in the Homeric time to turn the stern of the ship to shore, and so keep her moored. Cp. Virgil, 'praestrangunt litora puppes.' θύραζε, 'out,' i. e. away from the ships. θύραζε is used widely in Homer, e. g. Il. 16. 408 ἰχθὺν ἐκ πόντοιο θύραζε (ἔλκειν), etc.

l. 96. Ἀργείων = the Greeks.

l. 97. ἔνθα, 'then,' i. e. when the gifts had been 'mentioned' by the γέροντες. The account given by Thetis is not quite correct; it was at the entreaty of Patroclus himself that Achilles suffered him to go out to the war.

l. 98. Πάτροκλον περὶ . . . ἔσσαν, 'put his armour upon Patroclus;' *περίεσσαν* takes a double acc. of the person, and the thing.

l. 99. πόλεμόνδε. The particle *δε* (enclitic) added to the end of words is='towards.' Sometimes the word is in the acc. case, as here; sometimes *δε* is the last syllable of an adverb, as οἰκάδε, θύραζε (=θύρασδε).

l. 100. The Scaean gate of Troy is meant.

l. 102. Μενoitίου ἄλκ. υἱόν, i. e. Patroclus.

l. 104. τὰ σά γούναθ' ἰκάνομαι, lit. 'I come to your knees,' i. e. I entreat you, clasping your knees. This formula, though not uncommon in the *Odyssey*, is only found here in the *Iliad*. The active occurs no less than the middle, e. g. σόν τε πόσιν σά τε γούνατ' ἰκάνω, *Od.* 7. 147. Somewhat similar is the use of *ικνέομαι*='to beseech,' in the tragedies. ἐθέλησθα=ἐθέλῃς.

l. 105, υἱεῖ ἐμφῶ must be scanned as — ∪ ∪; the long φ of ἐμφῶ suffers synizesis with the following word. δόμεν=δοῦναι.

l. 106. ἐπισφυρίοις, i. e. with plates to cover the ancles.

l. 107. δ γὰρ ἦν οἱ, 'what he had.' The relative *δ* does not refer to what has gone before, but the sentence is complete in itself.

l. 108. Τρωσί, dat. of the agent. The Trojans were Hector and Euphorbus. θυμὸν ἀχέων, 'grieving in his heart.' So κῆρ ἀχέων.

l. 110. μετὰ φρεσί, cp. l. 66 and note. ταῦτα . . . μελότων, the rule that a neuter plural subst. takes a verb in the singular does not apply universally to the Homeric language, but cp. l. 113.

l. 111. ὦδε . . . ὦς, 'as certainly—as.' θανάτοιο the genitive is to be taken with νόσφιν in the next line.

l. 112. νόσφιν . . . ἀποκρύψαι, 'to hide him far away.' ἰκάνοι, the optative is caused by assimilation to *δυναίμην*.

Cp. Il. 13. 322 ἀνδρὶ δέ κ' οὐκ εἴζειε μέγας Τελαμώνιος Αἴας, | ὅς θηγρός τ' εἴη, etc.

l. 114. ἀνθρώπων πολέων, 'among many men,' 'in the crowd of men,' 'in all the world.' The gen. depends on τις. Cp. Od. 9. 352 πῶς κέν τις σε καὶ ὕστερον ἄλλος ἴκοιτο | ἀνθρώπων πολέων;

l. 115. αὐτοῦ, 'there,' in the chamber with Charis.

l. 116. He had removed the bellows from the fire. Cp. l. 59.

l. 117. χόανοισιν : χόανοι are 'melting-pots,' from χέω. πᾶσαι, 'in all.'

l. 118. παντοίην, can only refer to the variation of violence—'sometimes strong, sometimes soft.' εὐπρηστον, 'well-blowing,' i. e. with a steady blast.

l. 119. ἄλλοτε δ' αὐτε. It is easy to supply μὴ σπεύδοντι, but perhaps the sentence is better continued, ἄλλοτε δ' αὐτε ὄππως . . . ἐθέλοι κ. τ. λ. παρέμμεναι, 'to stand by,' with the additional notion of giving assistance. Cp. *adsum*. ἄνοιτο=ἀνόιτο.

l. 122. τιμήντα. So Il. 9. 605 τιμῆς=τιμήεις, Od. 7. 110 τεχνήσσαι and a few others.

l. 123. γέντο, 'he took.' The word is said to be the Aeolic form of ἔλετο, in which case γ would represent a digamma, and ν be=λ as in ἦνθον=ἦλθον.

l. 124. ἐτέρηφι, 'with the other hand.' Cp. βιήφι, 'with force.'

l. 126. πάντοσε δαιδάλλον, 'embellishing it in every direction,' i. e. in every direction from the centre, the shield being round.

l. 127. ἐκ δ', 'and attached to this.' Cp. Il. 11. 36, foll. τῇ δ' ἐπὶ μὲν Γοργῷ βλοσυρῶπις ἐστεφάνωτο . . . τῆς δ' ἐξ ἀργύρεος τελαμών ἦν.

l. 128. αὐτοῦ σάκεος, 'of the shield itself,' as opposed to the ἀντιξ. πτύχες, 'folds' or 'layers.'

l. 130. ἐν, 'upon it,' like ἐν αὐτῷ, l. 128.

l. 132. τεῖρα, 'the constellations.' τὰ τ' οὐρ. ἐστεφάνωται, 'which heaven wears as a crown.' The construction with the acc. is remarkable. Elsewhere ἀμφί, περί, with the acc., or ἐπί with the dat., occur. The same phrase is found in Hes. Theog. 382 ἄστρα τε λαμπετοῶντα, τὰ τ' οὐρανὸς ἐστεφάνωται.

l. 133. The constellations mentioned are in apposition to τεῖρα.

l. 134. ἦν καὶ . . . καλέουσιν, 'which men also call the Wain by name.' The acc. ἐπίκλησιν is really cognate with καλέουσι. Cp. Il. 7. 138 Ἀρηιόου, τὸν ἐπίκλησιν κορυνήτην | ἄνδρες κίκλησκον.

l. 135. αὐτοῦ, 'there' in its place in the northern heaven. δοκεύει, 'watches.' The word suits the name ἄρκτος, and the position of the Bear, which is front to front with Orion.

l. 136. οἷη . . . Ὀκεανοῖο, 'It alone is without part in the baths of Ocean,' i.e. the bear does not, like the sun and moon, and other well-known constellations, sink into the sea. Virgil: 'Arctos metuentes aequore tangi.'

l. 137. μερόπων ἀνθρώπων: μέροψ is said to be an epithet of men as speaking articulately, dividing their sounds, and so distinguished from brutes. Others translate, 'the snatchers,' deriving the word from μάρπω.

l. 138. γάμοι, 'marriage-feasts.' Cp. Od. 1. 225, 6 τίς δαίς, τίς δὲ ὄμιλος ὃδ' ἐπλετο . . . εἰλαπίνη ἦε γάμος.

l. 139. It was the custom for the bridegroom to bring the bride home to his own house at night, by torch-light. νύμφας, 'brides,' 'young married women,' opp. to παρθένος. θαλάμων, i.e. the chambers of the νύμφαι. In Homer θάλαμος is the chamber of the women: in later Greek it received the more special meaning of a 'bridal-chamber.'

ὑπό, 'to the accompaniment of.' So ὑπ' αὐλοῦ, ὑπὸ φορμίγγων, ὑπὸ σάλπιγγος.

l. 140. ὑμέναιος, 'the marriage song;' sung as the brides were being conducted home. Lucret. 1. 97 'claro comitari Hymenaeo.'

l. 142. βολὴν ἔχον, 'sounded,' so Il. 16. 105 *καυχήν ἔχε*. Cp. infra on Soph. Aj. 36. αἱ δὲ γυναῖκες. It is commonly said that the article is not used as such in Homer. This seems to be too strong an assertion, e. g. we may translate in this instance 'But the women;' and it is perhaps pressing the language too far to translate 'But the women there.' It is true that the article is not used in Homer in numberless cases where it would be absolutely required in Attic: but, on the other hand, the use of the demonstrative is often so weak that it can be translated by the article.

l. 143. θαύμαζον, 'looked on with admiration,' a sense more usual with θεάομαι.

l. 144. λαοὶ δ'. The scene changes. ἔσαν ἄθροοι, 'were gathered together.'

l. 145. ποίνης, 'blood-money,' i. e. money paid in recompense for the death of a relative to his clan, or kindred.

l. 146. ἀνδρὸς ἀποφθ. 'of a murdered man.' δ=the murderer. There is no question of the fact of murder; but merely whether a sum had been paid in recompense. εὔχετο, 'declared openly.'

l. 147. δῆμῳ πῖφ. 'making it plain to the people.' The quantity of the verb *πιφάσκων* is peculiar. In the first half of a line, it is always πῖφ: in the second always πῖφ. μηδὲν ἐλέσθαι. The neg. μηδέν is due to the Greek idiom. Cp. Soph. Ant. 442 *φῆς ἢ καταρνεί μὴ δεδρακένας τάδε*; etc.

l. 148. 'And both were eager to get decision before one who knew,' i. e. who knew justice.

l. 149. ἐπήπιον, 'supported with acclamations.' ἀμφὶς ἀρωγοί, 'taking both sides,' some one, some the other.

l. 150. ἐρήπιον, 'kept them back,' i. e. so as to leave a clear space round the judges. οἱ δὲ γέροντες, the old men who were ἴστορες. Here again the pronoun is very nearly equal to the article: though we may translate 'and there the old men sat.'

l. 151. From Od. 3. 406, we learn that Nestor had polished stones before his doors in his home at Pylos. ἱερός, seems to mean no more than 'great,' 'wide:' cp. ἱερός ἰχθύς, ἱερός στρατός. This may be the original sense of the word; and then, because the best and largest of things were sacrificed to the gods, came the notion 'sacred.'

l. 152. κηρύκων, i. e. receiving them from the heralds. ἠεροφώνων, 'with voices sounding through the air.' Cp.

II. 15. 686 φωνὴ δὲ οἱ αἰθέρ' ἴκανε.

l. 153. ἦϊσσον, 'they rose up.' δίκαιον, 'gave sentence.'

l. 155. 'To award to him who among these should give justice most righteously.' It would seem that the two talents were intended to be a reward for the man among the γέροντες who should give the most righteous sentence. But who was to be the judge of this and award the prize? Further the meaning of δίκην . . . εἶποι is not quite clear, as the phrase occurs here only. Hence the translation may be 'to him of the litigants who should plead his cause most righteously before them;' and the two talents will be the sum claimed by the aggrieved person.

l. 156. ἀμφὶ . . . εἶατο, tmesis, 'lay on both sides.' δύο στρατοί, the armies of the besiegers and besieged are meant.

l. 157. σφισίν, are the besiegers, who hesitate whether

to take half the goods of the city and go away; or utterly destroy it.

l. 158. ἀνδιχα, 'in two parts.'

l. 159. κτήσιν, defines πάντα more accurately. Cp. Soph. Aj. 1062 ὦν οὐνεκ' αὐτὸν οὔτις ἔστ' ἀνὴρ σθένων | τοσοῦτον ὥστε σῶμα τυμβεύσαι τάφῳ.

l. 160. οἱ δ', the besieged, who were not inclined to accept either alternative. λόχῳ δ' κ.τ.λ., 'they were arming themselves under cover of an ambush,' as if = ὑπὸ λόχῳ θωρήσσοντο, or 'they were arming themselves secretly in an ambush.'

l. 162. ἐφεσταότες. The masc. is very remarkable. It must be explained by the ἀνέρες which comes after. μετὰ, 'among them.' οὓς ἔχε γήρας, 'who were in the possession of age.' We also find ἔχει (τις) γήρας. So κλέος ἔχει τιμή, κλέος ἔχει τις, etc. Cp. infra Od. 17.

l. 163. οἱ δ', as in l. 160. ἦρχε . . . σφιν, 'was leader for them.'

l. 164. ἔσθην = ἔσθησαν.

l. 166. ἀμφὶς ἀριζήλω, 'conspicuous apart from the rest,' ἀμφίς = χωρίς. λαοὶ δ' ὑπὸ κ.τ.λ., 'And the host, beneath them, were smaller.' δλίζων is the comp. of δλιγός.

l. 167. εἶκε, 'seemed good,' for ἐώκει.

l. 168. ἀρδμός, 'a watering-place.' ὄθι τε, the so-called relative pronoun was in the first instance a demonstrative and required the addition of τε to make it relative (= 'and that'). This τε is retained in Homer at times. πάντεσσι, for the besiegers and besieged alike.

l. 170. ἀπάνευθε . . . λαῶν, 'apart from the host;' λαῶν as in l. 166.

l. 172. οἱ δέ, i. e. the sheep and oxen.' τάχα προγέροντο, 'quickly came forward,' 'were to the fore.'

l. 173. τερπόμενοι σύριγξι, 'delighting themselves with their pipes.'

l. 174. οἱ μὲν, 'those in ambush.' τὰ=ταῦτα, 'the sheep and oxen.' προῖδόντες, 'catching sight of them at a distance.'

l. 175. τάμνοντ' ἀμφί, must be taken together. They 'lifted': lit. 'carved or cut out for themselves.' Cp. Od.

II. 402 βοῦς περιταμνόμενον ἢ δ' οἴων πάρα καλά.

l. 176. ἐπί, 'over them.'

l. 177. οἱ δ', i. e. 'the besiegers.'

l. 178. εἰράων, 'the place of assembly,' perhaps connected with εἶρω. ἐφ' ἵππων βάντες, 'mounting their chariots.'

l. 179. μετεκίαθον, 'went after them,' i. e. their herds. κίαθον, is merely a lengthened form of κίω, as φθινύθω of φθίνω.

l. 180. στησάμενοι, 'acie instructa.' Cp. in later Greek καταστάντες. μάχην, with μάχοντο, not with στησάμενοι.

l. 181. βάλλον: the imperfect must be remembered. 'They went on shooting.'

l. 182. ἐν δ', 'and also,' almost=*simul*. ὁμίλειον, 'joined in their company.'

l. 183. 'Having one alive, but newly wounded, another not wounded, another dead,' etc. ζῶον is opposed to γεθνηῶτα and again the ζῶοι are divided into νεούτατοι and ἴουτοι.

l. 184. ποδοῖν. The gen. case. Cp. II. 13. 383 ὡς ἵππων ποδὸς ἔλκε. The forms ποδοῖν and the like are thus explained: the original was ποδόφιν which became ποδοίφιν (the ι of φιν being repeated in the preceding syllable), and by elision of φ, ποδοῖν.

l. 185. ἔχε, i. e. Κήρ. δαφονέον. The usual form is λαφονόν, cp. δαιδάλεος δαίδαλος, ἀργύρεος ἄργυρος, ἀδελφός, etc.

l. 186. ὠμίλειον, (Ionic for ὁμίλειον), 'they joined battle,' i. e. the contending hosts on the shield. The metal forms had all the reality of living men.

l. 188. Three pictures of agricultural life follow. ἐν δ' ἐτίθει, l. 188, l. 197, l. 208, which represent severally Spring, Summer, and Autumn. νειὸν μαλακὴν, 'soft furrow-land;' μαλακὴν = *rutrem*.

l. 189. τρίπολον, 'thrice-ploughed.' So Od. 5. 127 νειῶ ἔνι τριπόλῳ. Virgil, Georg. 2. 399 'omne quotannis | terque quaterque solum scindendum.'

l. 190. ἐλάστρεον, 'drove them;' ἔνθα καὶ ἔνθα, 'from end to end.' Cp. Soph. Ant. 342 ἰλλομένων ἀρότρων.

l. 191. 'When they came to the border of the land as they turned;' the course was straight from end to end, but at each end they turned to go back again.

l. 193. δόσκειν, 'kept giving,' iterative aorist. ἐπιῶν, 'coming up to them;' the ploughmen did not leave their ploughs, but the wine was brought to them. στρέψασκον ἀν' ὄγμους, 'kept turning along the furrows,' i. e. they went back alongside of the furrow they had made in coming.

l. 195. ἡ δέ, i. e. ἡ νειός. μελαίνετ' ὀπισθεν, 'was black behind the plough,' as freshly turned earth would be.

l. 196. τὸ δὴ κ.τ.λ., 'which indeed was wrought a wonder beyond all.' περί is adverbial.

l. 197. τέμενος, 'a plot,' belonging to a king. The word comes from τέμνω, 'to cut,' and is equal to the part 'cut off' for the king, or for a temple. βαθυλήϊον, 'with tall corn.' ἔριθοι are 'day-labourers.'

l. 199. δράγματα δ' ἄλλα κ.τ.λ., 'and of the trusses some fell,' etc. δράγμα, from δράσσομαι, is as much corn as can be grasped in the hand of the reaper. μετ' ὄγμον, 'along the swathe.'

l. 200. 'And others sheaf-binders tied in bands.' ἠλλεδανοῖσι, from εἶλω.

l. 201. ἐφέστασαν, 'stood by the reapers.'

l. 202. δραγμαύοντες, 'collecting the corn into sheaves.'

l. 203. *πάρεχον*, 'gave them corn.'

l. 204. *ἐπ' ὄγμου*, 'by the swathe.' With this meaning the dative with *ἐπί* is more common in Homer.

l. 206. *ιερεύσαντες*, 'having slain;' the notion of 'sacrificing,' if present at all in the word here, is quite secondary. *ἔμφεπον*, 'were busied with it,' i. e. with skinning and dressing it.

l. 207. *δεῖπνον*, 'for dinner.' So Od. 24. 215 *δεῖπνον ὕψιφα συνῶν ἱερεύσατε ὅς τις ἄριστος*. The *δεῖπνον* was the principal meal of the day, *ἄριστον* being the early meal, *δῶρον* the supper. *λεύκ' ἄλφιστα κ.τ.λ.*, 'sprinkled much white barley meal,' i. e. upon the meat.

l. 208. *μέγα* is to be taken adverbially with *βρίβουσαν*.

l. 209. *δνά*, 'throughout it,' i. e. *ἄλωγν*.

l. 210. 'And it stood up from end to end with silver vine poles;' *κάμαξι* are poles for training vines. Cp. Hes. Sc. Herc. 298 (*ἄρχος*) *σεύμενος φύλλοισι καὶ ἀργυρήσι κάμαξι*, where, however, the word may mean 'connecting rods' training the vines from tree to tree. Here the word *ἐστήκει* leaves no doubt of the meaning.

l. 211. *ἀμφὶ δὲ κυανέην κάπετον*, 'and around, a trench of cyanus;' *κύανος* was some kind of dark blue metal, the precise nature of which is unknown. *κάπετον*, is accusative after *ἔλασσε*, 'he drove round,' i. e. carried round.

l. 212. *μία δ' οἴη κ.τ.λ.*, 'and one way only led to it,' i. e. across the trench and hedge to the vineyard.

l. 213. *ὄτε τρώγῃεν*, 'whenever they reaped;' the optative denotes 'indefinite frequency.'

l. 214. *ἀταλά φρονέοντες*, 'gentle at heart;' *ἀταλά* is an epithet denoting the fresh and delicate nature of extreme youth. Cp. Od. 11. 39 *παρθενκαὶ δ' ἀταλαί, νεοπεπθία θυμὸν ἔχουσαι*.

l. 216. *παῖς*, is dissyllabic, as often. The two vowels were not yet uniformly contracted into a diphthong.

l. 217. *ἡμερόεν κιθάριζε*, 'played in winsome wise.' So Od. 1. 421 we have *ἡμερόεσσαν ἀοιδὴν*. *λίον δ' ὑπὸ κ.τ.λ.* 'And sang the while a sweet Linus-song, with clear thin voice.' The Linus-song was a dirge over the death of Linus, slain in the flower of his youth by Apollo, in misadventure; which symbolised, by an allegory, the rapid death of nature in the autumn time. Hence the song was appropriate to harvest festivals. *ὑπό* is adverbial, 'sang as he played.'

l. 218. *τοὶ δὲ κ.τ.λ.*, 'And they beating the earth in time followed, dancing along with songs and shouts of joy.' *μολπή* in Homer must be allowed to have two meanings, (1) 'song,' as here, and 253, (2) a 'dance' or 'game,' as Od. 6. 101, where Nausicaa and her maids play at ball, *τῆσι δὲ Νηυσικάα λευκώλενος ἤρχετο μολπῆς*.

l. 221. *χρυσοῖο*, genitive of material.

l. 222. *ἀπὸ κόπρου*, lit. 'from the dung-heap;' i. e. from the yard or fold. Cp. Od. 10. 411 *εὐθύσας (βοῦς) ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται*.

l. 223. *παρὰ ῥοδανὸν δονακῆα*, 'past the bed of quivering reeds.' The reading of the word *ῥοδανόν* is very uncertain.

l. 224. *ἄμα . . . βόεσσιν*, 'with the oxen.'

l. 225. *πόδας ἀργοί*, 'swift of foot.' So in Od. 2. 11. The word *ἀργός* must be distinguished from *ἀεργός*, 'inactive.' It seems to mean 'rapid,' 'swift,' and then, from the flash of rapid motion, 'bright.' *Ποδάργη* is the name of a Harpy, *Ποδάργος* of a horse, "*Αργος* of a dog, '*Αργώ* of a ship.

l. 226. *ἐν πρώτῃσι βόεσσιν*, 'among the cows in the front of the herd.'

l. 227. *ἐρύγγηλον ἐχέτην*. The lengthening of *-ov* is

the fact that $\xi\chi\omega$ originally began with a consonant and some vocal tradition of this consonant is subtle in existence when the word was used in epic verse. $\mu\alpha\kappa\rho\acute{\alpha}$ $\mu\epsilon\mu\mu\kappa\acute{\omega}\varsigma$, 'bellowing loud,' i. e. to extend over a far space. The sing. adj. is common, e. g. $\mu\alpha\kappa\rho\acute{\alpha}\nu$ $\acute{\alpha}\nu\sigma\alpha\varsigma$. Cp. Hor. 'Clamat Io 1.'

9. $\tau\acute{\omega}$ $\mu\acute{\epsilon}\nu$, i. e. the lions. $\beta\omicron\epsilon\acute{\iota}\eta\gamma$, 'the skin.' For repetition in $\beta\omicron\delta\epsilon$. . . $\beta\omicron\epsilon\acute{\iota}\eta\gamma$ cp. $\acute{\alpha}\iota\pi\omicron\lambda\omicron\varsigma$ $\acute{\alpha}\iota\gamma\acute{\omega}\nu$, $\beta\omicron\acute{\omega}\nu$ $\delta\lambda\omicron\varsigma$ $\acute{\alpha}\nu\eta\rho$, $\omicron\acute{\iota}\omega\nu$ $\omicron\nu\acute{\iota}\zeta\epsilon\sigma\theta\alpha\iota$, etc.

10. $\lambda\alpha\phi\acute{\upsilon}\sigma\sigma\epsilon\tau\omicron\nu$ is the 3rd dual imperfect. Cp. above. The same variation in the 2nd person is in Sophocles, O. T. 1511 $\epsilon\acute{\iota}$ $\mu\acute{\epsilon}\nu$ $\epsilon\acute{\iota}\chi\acute{\epsilon}\tau\eta\gamma$ $\eta\delta\eta$ $\phi\rho\acute{\epsilon}\nu\alpha\varsigma$. 1695 $\omicron\upsilon\tau\omicron\iota$ $\kappa\alpha\tau\acute{\alpha}\mu\epsilon\mu\pi\tau'$ $\xi\beta\eta\tau\omicron\nu$. Four instances are of the ending $-\omicron\nu$ for $-\eta\gamma$ in Homer. (1) this passage (2) $\delta\acute{\iota}\omega\kappa\epsilon\tau\omicron\nu$, II. 9. 363: (3) $\acute{\epsilon}\tau\acute{\epsilon}\upsilon\chi\epsilon\tau\omicron\nu$, II. 13. 346: $\eta\acute{\iota}\sigma\sigma\epsilon\sigma\theta\omicron\nu$, II. 13. 301.

11. $\acute{\alpha}\upsilon\tau\omega\varsigma$, 'just so,' i. e. as is explained in the next verses. $\acute{\epsilon}\nu\delta\acute{\iota}\epsilon\sigma\alpha\nu$, 'chased,' 'pursued,' unless the meaning, as La Roche suggests, 'urged on their dogs,' $\omicron\upsilon\sigma\sigma\omega$, in which case $\kappa\acute{\upsilon}\nu\alpha\varsigma$ is the object to $\acute{\epsilon}\nu\delta\acute{\iota}\epsilon\sigma\alpha\nu$; than $\delta\tau\rho\acute{\upsilon}\nu\omicron\nu\tau\epsilon\varsigma$.

12. $\delta\alpha\kappa\acute{\epsilon}\epsilon\upsilon\gamma$ $\mu\acute{\epsilon}\nu$ $\kappa.\tau.\lambda.$, 'held off from the lions in them,' i. e. held off from biting the lions. The ς epexegetic.

13. $\acute{\epsilon}\kappa$ δ' $\acute{\alpha}\lambda\acute{\epsilon}\omicron\nu\tau\omicron$, supply $\tau\acute{\alpha}\iota\varsigma$ $\lambda\acute{\epsilon}\omicron\nu\tau\alpha\varsigma$.

15. The α in $\kappa\alpha\lambda\acute{\omicron}\varsigma$ is long in Epic poetry, short in c.

16. $\sigma\tau\alpha\theta\mu\acute{\omicron}\upsilon\varsigma$, 'stalls;' $\kappa\lambda\acute{\iota}\omega\acute{\iota}\alpha\varsigma$, 'huts' for the shepherd, 'folds' for rearing the young.

17. $\chi\omicron\rho\acute{\omicron}\nu$, 'a dancing-place.'

18. $\tau\acute{\omega}$ $\acute{\iota}\kappa\epsilon\lambda\omicron\nu$ $\omicron\acute{\iota}\omega\nu$, 'like to that which,' 'such as high;' $\tau\acute{\omega}$ $\acute{\iota}\kappa\epsilon\lambda\omicron\nu$ is treated as = $\tau\omicron\iota\omicron\upsilon\tau\omicron\nu$, and so read by $\omicron\acute{\iota}\omega\nu$. The 'chorus' of Ariadne is mentioned

by the traveller Pausanias, as 'being made of white marble,' Paus. 9. 40, 3.

l. 240. ἀλφεσίβοιαι, 'oxen-earning;' i. e. who would bring many oxen as ἔθνα. The bridegroom purchased his bride of her father with oxen, etc. : and these presents were termed ἔθνα: what the father gave back to the bride was προῖξ: but the words are not always used with technical accuracy. In Il. 11. 244 we find a man giving 100 oxen for his wife, and promising in addition 1000 sheep and goats. ἀλφεσίβοιαι is therefore equal to 'handsome,' 'desirable.'

l. 241. ἀλλήλων ἐπὶ καρπῶ κ.τ.λ., 'having their hands on each other's wrists.'

l. 243. ἦκα στίλβοντας ελαίῳ, 'shining smoothly with oil.' In spinning the threads were sprinkled with oil, in order to give a certain sheen to the work. Cp. Od. 7. 107 καιροσέων δ' ὀθονέων ἀπολείβεται ἕγρον ἔλαιον, which, however, some interpret of the close texture of the work.

l. 245. ἐξ= 'hanging from.'

l. 246. ὅτε μὲν, is answered by ἄλλοτε δ' αὖ in l. 249. At one time they danced in a circle; at another in opposite rows.

l. 247. ἄρμενον ἐν παλάμῃσιν, 'fitted to his hand:' the same words are used of the axe which Calypso gave to Odysseus, Od. 5. 234. The young men and maidens danced round in circle as deftly as the wheel of a potter runs, when he tries it before beginning his work.

l. 248. πειρήσεται. Conjunctive mood.

l. 249. 'But again at other times they danced towards each other in rows.' lit. They danced towards rows for each other.

l. 250. δμιλος | τερπόμενοι. The plural part. as with a noun of multitude. So Il. 2. 278 φάσαν ἢ πληθύς, 23. 134 νέφος εἶπετο πεζῶν, μυρίοι.

l. 252. *κυβιστητήρη*, 'tumblers.' The lines from *τερ-
όμενοι* to *μέσσοις* occur again *Od.* 4. 17-19.

l. 253. *ἔξάρχοντος*, sc. *τοῦ ἀοιδοῦ*. This use of the
infinitive absolute without a subject is without a parallel

in Homer (except of course in the duplicate passage,
d. l. c.). Another reading is *ἔξάρχοντες*, in which case
λή must be translated 'game,' see supra l. 218.

l. 255. *ἄντυγα πᾶρ πυμάτην*, 'along the outermost rim.'
We may suppose the shield to have been made in five
concentric circles, and the description proceeds from
the centre to the circumference. In the innermost circle
were the Heaven, Earth, and Sea: the next was divided,
the segment illustrated the town in time of peace, the
other the town in time of war: the third was divided into
three sections, Spring, Summer, and Autumn: the fourth
was divided into three, the herds of oxen, the flocks of sheep,
and the *χορὸς*. The last circle was undivided; and in
it was pictured the circumfluent river of Ocean.

l. 257. *οἱ*, i. e. for Achilles.

l. 259. *ἐπὶ ἦκεν*, 'added to it.'

l. 260. *ἑανοῦ κασσιτέριοι*, 'of fine tin.' So *Il.* 23. 254
κῆ λίτι, 'with a fine linen cloth.'

l. 262. *μητρὸς*, the gen. depends on *προπάροιθεν*.

l. 263. *ἄλτο*, 'leapt down' into the sea, her native
element.

2. ODYSSEY.

1. 1. *Κρητάων*, plur. for the more usual singular. So Homer uses *Ἀθήνη* and *Ἀθήναι*, *Μάλεια* and *Μάλειαι*. In Sophocles we find both *Θήβη* and *Θήβαι*. The plur. is strictly the name of the locality, the sing. of the presiding deity. *γένος*, 'as to my race,' cp. Soph. Phil. 239 *ἐγὼ γένος μὲν εἰμι τῆς περιρρύτου | Σκύρου*. With *εὐχομαι* supply *εἶναι*, on which the gen. depends as in the passage quoted.

1. 2. *ἀνέρος*. The *a* is long for metrical reasons. This lengthening is more common in words of four syllables, which otherwise could not be used in dactylic metres, e.g. *ἄθανατος*, *θῦγατέρα*, etc. *καὶ ἄλλοι*, 'beside myself.'

1. 3. *ἡμὲν τράφεν* (= *ἐτράφησαν*) *ἤδ' ἐγένοντο*, 'were bred and born.' This inversion of the natural order is not uncommon; the Greek puts events in the order in which they lie in reference to himself looking back upon them. Compare, on the other hand, supra Il. 83 *γενέσθαι τε τραφόμεν τε*.

1. 4. *ὠνητή*. The verb *ὠνόμα* does not occur in Homer, but *ὠνος* and *ὠνητός* (here only).

1. 5. *ἴσον ἰθαγενέεσσιν*, 'equally with the legitimate,' lit. straight-born.

1. 6. *γένος* is probably acc. 'Whose son I boast to be in my race.'

1. 7. *τίετο δῆμῳ*, 'was honoured by the people.' So when Arete the wife of Alcinous goes forth into the city, the people *θεὸν ὡς εἰσορόωντες | δειδέχεται μύθοισιν*, Od. 7. 72.

l. 8. ἔλβῳ κ.τ.λ., 'owing to his wealth.' This use is rare in Homer though not uncommon in the dramatic poets. Cp. ἀνάγκη, e. g. Il. 14. 128 Δεῦτ' ἴομεν πόλεμόνδε, καὶ οὐτάμενοί περ, ἀνάγκη.

l. 9. τὸν = ἐκείνον, i. e. Castor. Κῆρες . . . θανάτοιο must be taken together. The Κῆρες are the ministers of the divine will; manifesting themselves on this or that occasion. The Μοῖραι are independent deities whose power is permanent.

l. 10. τοὶ δέ, 'and they,'—further defined by παῖδες ὑπέρθυμοι. This use is imitated in Soph. Phil. 371 ὁ δ' εἶπ' Ὀδυσσεύς.

l. 11. ἐπί is adverbial, 'and cast lots over it.' They made a division, and then cast lots for the several parts.

l. 12. μάλα παῦρα, 'very few (possessions),' i. e. as compared with their own. οἰκί', 'a house;' the plur. as in δόμοις, οἴκοις, etc.

l. 13. ἀνθρώπων, the gen. is really descriptive of γυναῖκα, 'a wife belonging to (from the family of) wealthy persons.' Cp. supr. Il. 152 σκῆπτρα κηρύκων . . . ἡεροφώνων.

l. 14. ἀποφώλιος, lit. 'ineffectual,' 'barren of result.' The etymology of the word is not known; probability points to ὄφελος.

l. 15. λέλοιπεν, i. e. μέ.

l. 16. καλάμην, lit. 'the stubble.' The acc. depends on εἰσορόωντα, 'But nevertheless, looking on the stubble, I suppose you perceive (i. e. what a man I was).' The 'stubble' is = the 'wreck' or 'remnant.'

l. 17. με δὴ ἔχει, cp. note on p. 140. A similar expression occurs l. 41. So Od. 15. 7 Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκύς, ib. 8. 344 οὐδὲ Ποσειδάωνα γέλως ἔχε. ἤλιθα πολλή: so always in the Od., ἤλιθα is connected with ἄλις, 'enough.'

l. 19. λόχονδε, 'with a view of lying in wait,' 'to go to ambush.' The apodosis of *ὅπότε* is *οὐ ποτε . . προτιώσσετο*.

l. 20. *κακὰ δυσμενέεσσι φυτεύων*. This metaphor is tolerably common in the *Odyssey*, but occurs only once in the *Iliad* (15. 134). It is copied by Soph. Aj. 952 *τούονδε μέντοι Ζηνὸς ἢ δεινὴ θεὸς | Παλλὰς φυτεύει πῆμα*.

l. 21. *θάνατον προτιώσσετο*, 'foresaw death.' Cp. Od. 5. 389 *πολλὰ δέ οἱ κραδίη προτιώσσετ' ἄλεθρον*.

l. 22. *πρώτιστος* with *ἐπάλμενος*. *ἔλεσκον*, 'I kept slaying.' The aorist is iterative.

l. 23. *ἀνδρῶν*. The gen. depends on the antecedent to *ὃ τε*, i. e. *ἐκείνων*. Cp. Soph. Aj. 541 *δεῦρο προσπάλων | ἄγ' αὐτὸν ὅσπερ χερσὶν εὐθύνων ἔχεις* (p. 54). *εἴξειε*, 'might yield,' 'might be inferior to me.'

l. 24. *ἔ' = ἔα*, 'I was : ' the form is really the same as *εἶαμ*, i. e. it is = *ἔσαμ*: but *σ* between two vowels is dropped, and the final *μ* not retained after *α*. Cp. infra l. 154. *ἔργον*, 'field-work,' as being the proper work of a man. So *ἔργα*, like Lat. *labores*, of tilled fields; Od. 6. 259 *ὄφρ' ἂν μὲν κ' ἀγροῦς ἴομεν καὶ ἔργ' ἀνθρώπων*. *ἔσκεν = ἔην*, with the iterative termination.

l. 25. *οἰκωφελίη*, i. e. 'household cares,' from *οἶκον ὀφείλειω*, cp. 35. The later word was *οἰκονομία*.

l. 28. *λυγρὰ* is neuter pl. in apposition to the preceding nouns. *τά τε κ.τ.λ.*, 'which to others are horrible.' For *πέλομαι*, after a neuter, cp. Il. 110, and note. Others separate *κατά* from *ρίγηλά*, and take it with *πέλομαι* in the sense 'come upon.'

l. 29. *τὰ φά' ἔσκε τὰ που κ.τ.λ.*, 'Those things were dear which God,' etc. The first *τά* is demonstrative; the second relative, as in the well-known example *ἀλλὰ τὰ μὲν πόλεων ἐξεπράθομεν τὰ δεδάσται*. With the sentiment, cp. Aristoph. Th. 167 *ὁμοία γὰρ ποιεῖν ἀνάγκη τῇ φύσει*.

l. 31. *Τροίης ἐπιβήμεναι*, 'set foot on Troy;' on the

Trojan land. The gen. is partitive, cp. Soph. O. T. 825
 ἦτ' ἐμβατεύειω πατρίδος.

l. 32. ἀνδράσι ἦρξα κ.τ.λ. The dative denotes the
 accompaniment, 'led the way with,' 'led a force with.'
 o Il. 16. 65 ἄρχε Μυρμιδόνεσσι μάχεσθαι. Others take the
 at. immediately with ἦρξα, 'I was leader of,'=the gen.

o. Od. 14. 471 τοῖσι δ' ἅμα τρίτος ἦρχον ἐγών.

l. 33. τύχῃανε πολλά, 'many things fell to me,' i. e.
 any successes.

l. 34. It was the custom for the leader of the expedition
 to choose out something from the spoil for himself; and
 for the remainder to be divided. Lots were then cast for
 several portions. Sometimes the λαοὶ made a special
 lot, ἐξαιρέτον δώρημα, to a chieftain who had distinguished
 himself. ἐξαιρεύμην, 'I chose out for myself.'

l. 35. λάγχανον, 'I obtained by lot.' Observe the dis-
 tinction between τυγχάνειν and λαγχάνειν. αἴψα δέ, the
 status before οἶκος is explained by the loss of digamma,
 αἴψα=Lat. *vicus*.

l. 36. Something not unlike χρήματα χρήματ' ἀνὴρ was
 current even in Epic times.

l. 37. τὴν γε στ. ἰδόν, 'that hateful enterprize,' i. e. the
 expedition to Troy. εὐρύσπα, these nominatives in α may
 be compared with such Latin words as *scriba*, *agricola*.

l. 38. ὑπὸ γούνατ' ἔλυσεν, i. e. 'loosed their knees
 beneath them.' ὑπὸ is adverbial.

l. 39. ἠνωγον, i. e. the Cretans, cp. l. 41. Ἰδομενεῖα: cp.
 o. 2. 645 foll. Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν . .
 ἠριόνης τ', ἀτάλαντος Ἐνυαλίφ ἀνδρεΐφόντη.

l. 41. χαλεπὴ δ' ἔχε κ.τ.λ. Cp. supra l. 17, δέ='for.'
 Some have suggested δήμοσ φῆμις, in order to avoid the
 Ionic ending. But the existence of -οσ as a termina-
 tion of the genitive is extremely doubtful, resting on
 mere conjecture.

l. 43. τῷ δεκάτῳ : here the demonstrative is very near the 'article;' but with numbers the article has a specially demonstrative force.

l. 44. ἐκέδασσεν = ἐκέδασε. The attempt has been made to explain the double σ in Homeric aorists by reference to etymology, but without success in the greater number of instances. Here, no doubt, the σσ of the aorist is to be connected with the νν (κεδάννυμι) of the present; but we cannot affirm that the stem is *κεδασ*.

l. 45. κακὰ μήδετο μητίετα Ζεὺς. The change of mind (l. 48) which led to his misfortunes is attributed to the agency of Zeus, cp. infra l. 75. For μητίετα see the note on εὐρύοπα, l. 37.

l. 47. κουριδίη τ' ἀλόχῳ, 'my wedded wife.' κουρίδιος is an honourable title distinguishing the wife from the παλακή. The word is no doubt connected with κούρος, κούρη, but the precise connection of the two words is not clear.

l. 49. εὖ στείλαντα, 'having fitted out my ships well.' So Od. 2. 287 ὅς τοι νῆα θοὴν στελέω, cp. Soph. Aj. 821 ἔπηξα δ' αὐτὸν εὖ περιστείλας ἐγώ.

l. 50. ἐσαγεύρατο, 'gathered as volunteers,' and therefore were feasted by their leader.

l. 51. ἐμοί, = 'at my table.'

l. 52. θεοῖσιν. Synzesis in this word occurs only here and Il. 1. 18; in the fem. θεά it does not occur at all. αὐτοῖσι, 'for themselves.' Certain portions, specially the μηρία, were given to the gods, the rest served for the banquet.

l. 56. ὡσεὶ τε κ.τ.λ., 'as if we were going down stream.' The τε has no special force, cp. Il. 2. 780 οἱ δ' ἄρ' ἴσων ὡς εἶ τε πυρὶ χθὼν πᾶσα νέμοιστο. It is added as in ἦ-τε=ἦ.

l. 58. τὰς δ' ἄνεμος κ.τ.λ. Cp. Virg. Aen. 3. 269 'qua cursum ventusque gubernatorque vocabat.'

l. 59. ἐπρρείτην, 'the strong flower.' The word is a

t. from *ἑϋρρείτης*. So Il. 6. 34 *Σατυδέετος ἑϋρρείταιο*; Iesch. P. V. 717 *ἤξεις δ' ὑβρίστην ποταμὸν οὐ ψευδάωνυμον*. the river Aegyptus, cp. Od. 4. 581 *Αἰγύπτου δῦπεπέος οἴο*.

60. *ἀμφιελίσσας* seems to mean 'rounded at either side.' Other explanations are 'rowed on both sides,' 'rowing to and fro.'

62. *νήας ἔρυσθαι*, 'to guard the ships.' The form is *ve*, but used as middle. 'In *form* these tenses belong to *pf.* and *plqpf.* : but Bekker writes the inf. *εἶρυσθαι*, *αι* (not *εἰρύσθαι*, *ἐρύσθαι*), and *ἔρυσσο*, *ἔρυτο*, at least, be taken as parts of an *Ep. aor.* : these passive forms, when used as middle, always take the metaphor. *ε*, *to rescue, guard, protect*, and never take the literal *ε*, *to draw*, except when they are really passive,' *1d S. sub voc. ἐρύομαι*.

64. *ὑβρεὶ εἰζαντες*, 'yielding to a proud spirit.' The session is further explained by *ἐπισπόμενοι μένει σφῶν*, 'held on by their might.' Cp. Od. 5. 127 *φ' θυμῷ α*.

66. *πάρθεον*, 'began sacking.' *εκ*, out of the *ἀγροί*.

68. *οἱ δέ*, 'those in the town.' *φαινομένηφιν* = *φαινομένηφιν*.

70. *ἐν δέ*, 'and moreover,' or *ἐν* may be taken with *ν*, 'cast upon.'

72. *ἐναντίβιον*, 'opposite the enemy.' *περί* is to be taken with *ἔσθη*, 'gathered round.'

74. *σφίσιν*, i. e. for their captors. The infinitive takes the purpose or object for which they were carried off. This construction in Homer replaces the more literal *ὡς* or *ὥστε*, cp. Od. 4. 567 *ἀήτας | Ὀκεανὸς ἀνίσσιν ἀνάγει ἀνθρώπους*, etc.

76. *πότμον ἐπισπεῖν*, 'come upon my doom.' Cp. *obire mortem*.

l. 77. Αἴγυπῳ is here the country rather than the river.

l. 79. ὤμουν, i. e. ἀπ' ὤμων.

l. 80. βασι. ἐναντίον ἵππων, i. e. 'to meet the chariot of the king.' By throwing away his arms, he could appeal to the protection of the king. For ἵππων, in this sense, cp. Il. 2. 554.

l. 81. ὁ δ' ἐρύσατο καί μ' ἐλέησεν. Here we have an instance of the same inversion, as in l. 3 above. ἐρύσατο denotes an action subsequent to ἐλέησεν, and so nearer the speaker.

l. 82. μοι with ἐπήϊσσαν. The imperf. is frequentative: 'kept rushing at me with their spears.'

l. 84. κεχολώατο, 3 pl. plqpf. = ἐκεχόλωντο. So εἰρύατο for εἴρυντο, etc.

l. 85. Διὸς δ' ὠπίζετο μῆιν ξεινίου. The regard shown for strangers and suppliants is a striking feature in the Odyssey. Cp. Od. 8. 546 ἀντὶ κασιγνήτου ξεινός θ' ἰκέτης τε τέτυκται: ib. 14. 56 foll. ξεῖν', οὐ μοι θέμις ἔσθ', οὐδ' εἰ κακίω σέθεν ἔλθοι, | ξεῖνον ἀτιμῆσαι' πρὸς γὰρ Διὸς εἰσιν ἅπαντες | ξεινοὶ τε πτωχοὶ τε.

l. 86. νεμεσσᾶται, 'feels anger at.' The word νέμεσις in Homer has the meaning of indignation at breaches of courtesy, and the like.

l. 87. ἔνθα, 'after that' of the order of events in the story. Cp. Od. I. 11 ἐνθ' ἄλλοι μὲν πάντες .. οἴκοι ἔσαν.

l. 89. ἐπιπλόμενον, 'in its onward course,' or 'approaching.'

l. 90. ἀπατήλια εἰδώς, 'with guile in his heart,' lit. knowing guileful things, a common use of εἰδώς, e. g. ἦπια, κενδιά, ἀθεμιστία εἰδώς.

l. 91. ἀνθρώποισιν is the dat. after κακὰ ἐώργει, in the sense of 'injuring,' 'doing hurt to.' The double acc. is more common, e. g. Il. 5. 175 κακὰ πολλὰ ἔοργεν Τρῶας.

l. 92. *παρπειθών*. A reduplicated 2nd aor. The prep. *παρά* has the sense of 'astray,' persuading one to a wrong course. So Soph. Ant. 792 *παρασπᾶς ἐπὶ λάβῃ*. *ἦσι φρεσίν*, 'by his cunning.' *ἰκόμεσθα* = *ἰκώμεθα*.

l. 93. *ἔκειτο*. The word applies strictly to *κτήματα*; a more general word, e. g. *ἦσαν*, may be supplied with *δόμοι*.

l. 94. *εἰς* = 'up to,' 'for the space of.' *τελεσφόρον* in spite of the accent is passive, 'a full year.'

ll. 95, 6. These two lines are a kind of formula to express the coming round of a fixed or appointed time.

l. 96. *ἐπήλυθον ὄραι*. It is doubtful whether *ὄραι* has the sense 'seasons,' or 'fixed times,' = *καιροί*, as in *ὄρη κοίτω*, etc.

l. 97. *ἐπὶ . . ἔεσσατο*, from *ἐφίξω*. Observe that the spiritus asper is dropped, owing probably to the additional ε, though as a rule the spiritus extends to the augment (*ἔξω* is no doubt = *σιδιω*, and so *ἔεσσατο* = *έσεδατο*).

l. 98. *ψεύδεια βουλευσας*, 'planning lies.' He induced Odysseus to go on board as captain, but intended to sell him when he got to the end of the voyage.

l. 99. *περάσειε*, from *περάω*, 'to export for sale.' The Attic form is *πιπράσκω*.

l. 100. *οἰόμενός περ*, 'though suspecting his intention.'

l. 101. Cp. supra l. 55. The dat. means 'impelled by.'

l. 102. 'In the middle above Crete:' i. e. not along the coast, but across the sea between Crete and Libya. *σφίσι*, the crew of the Phenician.'

l. 104. Cp. Virg. Aen. 3. 192-195; 5. 8-11.

l. 106. *ἤχλυσε δὲ πόντος κ.τ.λ.*, 'and the sea grew dark beneath it.'

l. 107. *ἄμυδες*, with *καί*, = 'simul ac,' 'thundered at the same time and also threw,' etc. Cp. Dem. 50. 18 *ἄμα*

ἀηκόαμέν τε καὶ τριηράρχους καθίσταμεν: the word is Aeolic in form, cp. ἄλλυδις.

l. 108. 'And it was whirled round altogether, being struck with the bolt of Zeus.' *πᾶσα* must be taken with ἐλελίχθη.

l. 109. *πλήτο* is an aorist with the form of a pluperfect, cp. ἔρυσθαι above, l. 62. ἐν δέ, as in l. 70, may be adverbial or separated from *πλήτο* by tmesis.

l. 112. Ζεὺς αὐτός, as the protector of the *ξείνος*.

l. 113. ἰστὸν ἀμαιμάκετον is translated 'the strong mast.' Usually ἀμαιμάκετον is = 'invincible:' so of fire, of the sea, of the chimaera.

l. 118. κομίσσατο, 'received me with hospitality.'

l. 119. ἀπριάτην, 'without purchase:' the word is an adverb; it occurs again Il. 1. 99 δόμεναι . . κούρην | ἀπριάτην ἀνάποιον.

l. 120. αἴθρῳ, the 'morning-chill.' The word occurs only here. With δεδημημένον supply με. The acc. goes with ἦγεν.

l. 121. χειρὸς ἀναστήσας, 'raising me up by the hand.' The gen. is used as with λαβών. ἀνασ. is the technical term for receiving a suppliant into protection. ὄφρ' ἴκετο, 'till he reached,' etc.

l. 122. εἴματα is cognate acc. with ἔσσειν, 'put on one's garments,' 'clad me in.'

l. 123. κείνος is Pheidon.

l. 124. ξενίσαι ἦδὲ φιλήσαι, 'entertained and welcomed.' Here again the order of the words is inverted.

l. 126. πολύκμητον, 'wrought with much toil.' The epithet distinguishes iron from copper.

l. 127. βόσκοι, the nom. is κτήματα, or Odysseus, to whom οἱ in the next line refers.

l. 128. ἀνακτος, i.e. Pheidon. The gen. depends on *μεγάροις*.

l. 129. τὸν δ', Odysseus.

l. 130. For the oaks of Dodona, cp. Aesch. P. V. 832 *τέρας τ' ἀπιστον οἱ προσήγοροι δρύες*.

l. 131. ὅπως νοστήσῃ, 'how he is to return.' The clause is defined yet further by the addition ἢ ἀμφαδὸν ἢ κρυφῆδόν. ὅπως: because the preceding words are='he enquired.'

l. 132. ἀπεών. This is not a lengthened form of ἀπών, but the ε is original; the full form being ἀπέσων. ἀμφαδόν, from ἀνα, and φα (φαίνω), so=ἀναφανδά.

l. 133. ὤμοσε . . αὐτόν, lit. 'he swore to my very face.' The nom. is Pheidon.

l. 134. 'That a ship had been drawn down (to the shore), and that a crew was ready.' The ships when not required were drawn up on the beach.

l. 136. τύχησε . . ἐρχομένη, 'happened to go.' νηὺς ἀν. Θεσ. 'a ship belonging to the Thesprotians.'

l. 138. 'There he bade king Acastus kindly to send me on.' Acastus was therefore the king of Dulichium, to whom Pheidon gave injunctions that Odysseus should be carried onward towards home. ἔνθα seems to have a local rather than a temporal sense.

l. 139. ἐνδυκέως belongs to πέμψαι.

l. 140. ἔτι πᾶγχυ, 'yet fully.' δύης . . πῆμα, 'a calamity of suffering.' So Od. 3. 152 πῆμα κακοῖο; Aesch. Persae, 436 συμφοράν πάθους. ἐπὶ πῆμα γενοίμην, 'might come into calamity.'

l. 141. γαίης, with ἀπέπλω.

l. 142. δούλιον ἡμαρ='slavery.' The periphrasis is common. So νόστιμον ἡμαρ='return;,' ἡμαρ ἀναγκαῖον, αἴσιον, εὐλεύθερον, etc., in all of which ἡμαρ merely signifies the state or condition expressed by the adjective.

l. 143. ἐκ with ἔδυσαν.

l. 145. βωγαλέα. For the neut. pl. cp. λυγρά, l. 28.

αὐτός, Odysseus appeals to the swineherd. *ἑρῆαι*, = 'see for yourself.' The middle of this verb is rare in later Greek.

l. 146. *ἑσπέριοι*, 'in the evening;' similarly *ἡμέριοι*, 'in the morning,' agreeing with the subject. In later Greek this adjectival use appears with *τριταῖοι*, etc. *ἔργα*, cp. supra l. 24, and l. 131 *Ἰθάκης ἐς πύονα δῆμον. εὐδαιελοῦ*. The word occurs in the *Odyssey* only: mostly as an epithet of Ithaca, but also of other islands. It is generally translated, as from *δῆλος*, 'very clear.'

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l. 179. νήποινον, 'without paying for it.' During the absence of Odysseus a number of princes had gathered in his palace as suitors for the hand of his wife, and remained there eating and drinking at the cost of the house, till Odysseus slew them on his return.

l. 182. πολλὴν ἐπὶ γαῖαν ἀλθεῖς, i. e. to escape the pursuit of the friends of the dead man.

l. 183. ἐγὼ δέ μιν ἀμφαγάπαζον, 'and I gave him welcome.'

l. 184. μιν, i. e. Odysseus.

l. 185. νῆας ἀκείομενον, 'repairing his ships.' The lengthened form of the participle occurs again, II. 16. ἔλκε' ἀκείομενοι, cp. also μαχεῖόμενος—μαχεόμενος, in Od. 471.

l. 186. ἐς, 'against,' in the sense of doing a thing against a certain time. Cp. ἤκειν εἰς ἐσπέραν, 'to come at even.' This seems better than to translate ἐπὶ 'for,' 'throughout,' as in the phrase τελεσφόρον εἰς ἐν τόν.

l. 188. μοι ἦγαγε, 'brought thee to me,' but μοι strictly the dative of the interested person, as in So. O. C. 81 ἢ βέβηκεν ἡμῖν ὁ ξένος;

l. 190. ψεύδεσσι χαρίζεο, 'court favour by lies.' ψεύδ. is the dat. of the instrument.

l. 191. αὐτόν, 'yourself.' The pity which the swineherd feels for Odysseus is a more continuous motive than the reverence for Zeus which would operate merely at the time of receiving him into protection. Hence the present participle is joined with the aorist.

l. 193. τις ἄπιστος. The force of the adjective is increased by the addition of τις, cp. Soph. Aj. 1266 ὡς ταχέϊα εἰς βροτοῖς | χάρις διαρρεῖ.

l. 194. οἶον is masc., and οἶόν σε=τοιούτω ὄντι οἶον, 'being such an one that,' *quippe quæti*. ἐπήγαγον, 'brought you over,' 'induced.'

l. 195. ῥήτην, 'an agreement.' The laws of Lycurus at Sparta were known as ῥήτραι. ὄπισθεν, 'afterwards,' i. e. after we have made it, and so almost='in addition.'

l. 196. With θεοί supply ἔσονται.

l. 197. νοστήση: the last η is shortened in scansion.

l. 198. πέμψαι is infin. for imperat., as βαλέω in 201.

l. 199. Δούλιχίονδ' ἵεναι. The infin. follows on πέμψαι, 'on my way to Dulichium.' Repeat ἵεναι with φίλον. φίλον ἔπλετο=*placuit*.

l. 202. ἀλεύεται is subjunctive, 'may shun.'

l. 203. δῖος ἄφορβός. The swineherd, though now a servant on the estate of Odysseus, was a king's son; p. Od. 15. 413 τῆσιν δ' ἀμφοτέρησιν πατὴρ ἐμὸς ἐμβασιλευεν, Κτήσιος Ὀρμενίδης, ἐπιείκελος ἀθανάτοισιν. Hence the epithet δῖος, which has nothing whatever to do with moral qualities.

l. 204. The expression is of course ironical. εὐκλείη ἀρετή τε, 'fair fame and a reputation for virtue.'

l. 206. ὅς refers to μοι, and also expresses a condition;

l. 43. τῷ δεκάτῳ : here the demonstrative is ve the 'article ;' but with numbers the article has a demonstrative force.

l. 44. ἐκέδασσεν = ἐκέδασε. The attempt has been to explain the double σ in Homeric aorists by re to etymology, but without success in the greater r of instances. Here, no doubt, the σσ of the aori be connected with the νν (κεδάννυμι) of the preser we cannot affirm that the stem is κεδας.

l. 45. κακὰ μῆδετο μῆτιετα Ζεὺς. The change o (l. 48) which led to his misfortunes is attributed agency of Zeus, cp. infra l. 75. For μῆτιετα see th on εὐρύοπα, l. 37.

l. 47. κουριδίη τ' ἀλόχῳ, 'my wedded wife.' κουρ an honourable title distinguishing the wife from th λακή. The word is no doubt connected with κούρος but the precise connection of the two words is not

l. 49. εὐ στελιαντα, 'having fitted out my ship: So Od. 2. 287 ὅς τοι νῆα θοὴν στελέω, cp. Soph. Aj. 82 ὃ αὐτὸν εὐ περιστείλας ἐγώ.

l. 50. ἐσαγείρατο, 'gathered as volunteers,' and th were feasted by their leader.

l. 51. ἐμοί, = 'at my table.'

l. 52. θεοῖσιν. Synzesis in this word occurs on and Il. 1. 18 ; in the fem. θεά it does not occur αὐτοῖσι, 'for themselves.' Certain portions, specia μῆρία, were given to the gods, the rest served t banquet.

l. 56. ὡσεὶ τε κ.τ.λ., 'as if we were going down s The τε has no special force, cp. Il. 2. 780 οἱ δ' ἄρ' ἰ εἶ τε πυρὶ χθὼν πᾶσα νέμοιτο. It is added as in ἦ-τε=

l. 58: τὰς δ' ἄνεμος κ.τ.λ. Cp. Virg. Aen. 3. 261 cursum ventusque gubernatorque vocabat.'

l. 59. ἐϋρρείτην, 'the strong flower.' The wor

subst. from *ἔρρειτης*. So Il. 6. 34 *Σανιδέντος ἔρρειταιο*; cp. Aesch. P. V. 717 *ἦξει δ' ὑβρίστην ποταμὸν οὐ ψευδώνυμον*. For the river Aegyptus, cp. Od. 4. 581 *Αἰγύπτιο δῆπενέος ποταμοῖο*.

l. 60. *ἀμφιπέλισσας* seems to mean 'rounded at either end.' Other explanations are 'rowed on both sides,' 'swaying to and fro.'

l. 62. *νήας ἔρυσθαι*, 'to guard the ships.' The form is passive, but used as middle. 'In *form* these tenses belong to the pf. and plqpf. : but Bekker writes the inf. *ἔρυσθαι*, *ἔρυσθαι* (not *εἰρύσθαι*, *ἐρύσθαι*), and *ἔρυσσο*, *ἔρυσσο*, at least, must be taken as parts of an Ep. aor. : these passive forms, when used as middle, always take the metaphor. sense, *to rescue, guard, protect*, and never take the literal sense, *to draw*, except when they are really passive,' L. and S. sub voc. *ἐρύομαι*.

l. 64. *ὑβρεὶ εἴξαντες*, 'yielding to a proud spirit.' The expression is further explained by *ἐπισπόμενοι μένει σφῶν*, = 'led on by their might.' Cp. Od. 5. 127 *ὃ θυμῷ ἴξασα*.

l. 66. *πύρθεον*, 'began sacking.' *ἐκ*, out of the *ἀγροί*.

l. 68. *οἱ δέ*, 'those in the town.' *φαινομένηφιν* = *φαινομένη*.

l. 70. *ἐν δέ*, 'and moreover,' or *ἐν* may be taken with *λάλεν*, 'cast upon.'

l. 72. *ἐναντίβιον*, 'opposite the enemy.' *περί* is to be taken with *ἔσση*, 'gathered round.'

l. 74. *σφίσι*, i. e. for their captors. The infinitive denotes the purpose or object for which they were carried off. This construction in Homer replaces the more usual *ὡς* or *ὥστε*, cp. Od. 4. 567 *ἀήτας | Ὀκεωδὸς ἀνίσην ἀνάβυχειν ἀνθρώπων*, etc.

l. 76. *πότημον ἐπισπεῖν*, 'come upon my doom.' Cp. Lat. *obire mortem*.

l. 77. Αἰγύπτῳ is here the country rather than the river.

l. 79. ὤμοιιν, i. e. ἀπ' ὤμοιιν.

l. 80. βασι. ἐναντίον ἵππων, i. e. 'to meet the chariot of the king.' By throwing away his arms, he could appeal to the protection of the king. For ἵππων, in this sense, cp. Il. 2. 554.

l. 81. ὁ δ' ἐρύσατο καὶ μ' ἐλέησεν. Here we have an instance of the same inversion, as in l. 3 above. ἐρύσατο denotes an action subsequent to ἐλέησεν, and so nearer the speaker.

l. 82. μοι with ἐπήισσον. The imperf. is frequentative: 'kept rushing at me with their spears.'

l. 84. κεχολώατο, 3 pl. plqpf. = ἐκεχόλωαντο. So εἰρύατο for εἴρυντο, etc.

l. 85. Διὸς δ' ὀπίζετο μῆνιν ξεινίου. The regard shown for strangers and suppliants is a striking feature in the Odyssey. Cp. Od. 8. 546 ἀντὶ κασιγνήτου ξεινός θ' ἰκέτης τε τέτυκται: ib. 14. 56 foll. ξεῖν', οὐ μοι θέμις ἔσθ', οὐδ' εἰ κακίῳ σέθεν ἔλθοι, | ξεῖνον ἀτμῆσαι' πρὸς γὰρ Διὸς εἰσιν ἅπαντες | ξεινοὶ τε πτωχοὶ τε.

l. 86. νεμεσσᾶται, 'feels anger at.' The word νέμεσις in Homer has the meaning of indignation at breaches of courtesy, and the like.

l. 87. ἔνθα, 'after that' of the order of events in the story. Cp. Od. 1. 11 ἐνθ' ἄλλοι μὲν πάντες .. οἴκοι ἔσαν.

l. 89. ἐπιπλόμενον, 'in its onward course,' or 'approaching.'

l. 90. ἀπατήλια εἰδώς, 'with guile in his heart,' lit. knowing guileful things, a common use of εἰδώς, e. g. ἤπια, κεδνά, ἀθεμιστία εἰδώς.

l. 91. ἀνθρώποισιν is the dat. after κακὰ ἐώργει, in the sense of 'injuring,' 'doing hurt to.' The double acc. is more common, e. g. Il. 5. 175 κακὰ πολλὰ ἔοργεν Τρῶας.

. **παρπεπιθών.** A reduplicated 2nd aor. The prep. is the sense of 'astray,' persuading one to a wrong

So Soph. Ant. 792 *παρασπᾶς ἐπὶ λώβῃ. ἦσι* 'by his cunning.' *ἰκόμεσθα=ἰκόμεθα.*

. **ἔκειτο.** The word applies strictly to *κτήματα*; a general word, e.g. *ἦσαν*, may be supplied with

. **εἰς=**'up to,' 'for the space of.' *τελεσφόρον* in the accent is passive, 'a full year.'

; 6. These two lines are a kind of formula to the coming round of a fixed or appointed

. **ἐπήλυθον ὥραι.** It is doubtful whether *ἔραι* has the sense 'seasons,' or 'fixed times,'=*καιροί*, as in *ὄρη* etc.

. **ἐπὶ . . ἔεσσατο,** from *ἐφίζω*. Observe that the aspirer is dropped, owing probably to the additional *zh* as a rule the spiritus extends to the augment no doubt=*σιδιω*, and so *ἔεσσατο=ἔσεδατο*).

. **ψεύδεα βουλεύσας,** 'planning lies.' He induced us to go on board as captain, but intended to sell when he got to the end of the voyage.

. **περάσειε,** from *περάω*, 'to export for sale.' The *ἵππ* is *πιπράσκω*.

ο. **οιδόμενός περ,** 'though suspecting his intention.'

ι. Cp. supra l. 55. The dat. means 'impelled by.'

2. 'In the middle above Crete:' i. e. not along the coast across the sea between Crete and Libya. *σφίσι*, =*ω* of the Phœnician.'

4. Cp. Virg. Aen. 3. 192-195; 5. 8-11.

5. *ἤχλυσε δὲ πόντος κ.τ.λ.*, 'and the sea grew dark and it.'

7. *ἄμυδις*, with *καί*,='simul ac,' 'thundered at the same time and also threw,' etc. Cp. Dem. 50. 18 *ἄμα*

ἀκηκόαμέν τε καὶ τριηράρχους καθίσταμεν: the word is Aeolic in form, cp. ἄλλυθις.

l. 108. 'And it was whirled round altogether, being struck with the bolt of Zeus.' *πᾶσα* must be taken with *ελελίχθη*.

l. 109. *πλήτο* is an aorist with the form of a pluperfect, cp. *ἔρυσθαι* above, l. 62. *ἐν δέ*, as in l. 70, may be adverbial or separated from *πλήτο* by tmesis.

l. 112. *Ζεὺς αὐτός*, as the protector of the *ξείνος*.

l. 113. *ἰσθὸν ἀμαιμάκετον* is translated 'the strong mast.' Usually *ἀμαιμάκετον* is = 'invincible:' so of fire, of the sea, of the chimaera.

l. 118. *κομίσατο*, 'received me with hospitality.'

l. 119. *ἀπριάτην*, 'without purchase:' the word is an adverb; it occurs again Il. 1. 99 *δόμηναι . . κούρην | ἀπριάτην ἀνάποιον*.

l. 120. *αἴθρω*, the 'morning-chill.' The word occurs only here. With *δεδημημένον* supply *με*. The acc. goes with *ἦγεν*.

l. 121. *χειρὸς ἀναστήσας*, 'raising me up by the hand.' The gen. is used as with *λαβών*. *ἀνασ.* is the technical term for receiving a suppliant into protection. *ὄφρ' ἴκετο*, 'till he reached,' etc.

l. 122. *εἴματα* is cognate acc. with *ἔσσειν*, 'put on one as garments,' 'clad me in.'

l. 123. *κείνος* is Pheidon.

l. 124. *ξενίσαι ἠδὲ φιλήσαι*, 'entertained and welcomed.' Here again the order of the words is inverted.

l. 126. *πολύκμητον*, 'wrought with much toil.' The epithet distinguishes iron from copper.

l. 127. *βόσκοι*, the nom. is *κτήματα*, or Odysseus, to whom *οἱ* in the next line refers.

l. 128. *ἀνακτος*, i.e. Pheidon. The gen. depends on *μεγάρους*.

l. 129. τὸν δ', Odysseus.

l. 130. For the oaks of Dodona, cp. Aesch. P. V. 832
τέρας τ' ἀπιστον οἱ προσήγοροι δρύες.

l. 131. ὅπως νοστήσῃ, 'how he is to return.' The clause is defined yet further by the addition ἢ ἀμφαδὸν ἢ ἐκρουφηδόν. ὅπως : because the preceding words are = 'he enquired.'

l. 132. ἀπεών. This is not a lengthened form of ἀπών, but the ε is original; the full form being ἀπέσων. ἀμφαδόν, from ἀνα, and φα (φαίνω), so = ἀναφανδά.

l. 133. ὤμοσε . . αὐτόν, lit. 'he swore to my very face.' The nom. is Pheidon.

l. 134. 'That a ship had been drawn down (to the shore), and that a crew was ready.' The ships when not required were drawn up on the beach.

l. 136. τύχησε . . ἐρχομένη, 'happened to go.' νηῆς ἀν, Θεσ. 'a ship belonging to the Thesprotians.'

l. 138. 'There he bade king Acastus kindly to send me on.' Acastus was therefore the king of Dulichium, to whom Pheidon gave injunctions that Odysseus should be carried onward towards home. ἔνθα seems to have a local rather than a temporal sense.

l. 139. ἐνδυκέως belongs to πέμψαι.

l. 140. ἔτι πάγχι, 'yet fully.' δύης . . πῆμα, 'a calamity of suffering.' So Od. 3. 152 πῆμα κακοῖο; Aesch. Persae, 436 συμφόραν πάβους. ἐπὶ πῆμα γενοίμην, 'might come into calamity.'

l. 141. γαίης, with ἀπέπλω.

l. 142. δούλιον ἡμαρ = 'slavery.' The periphrasis is common. So νόστιμον ἡμαρ = 'return;' ἡμαρ ἀναγκαῖον, αἴσιον, εὐλεύθερον, etc., in all of which ἡμαρ merely signifies the state or condition expressed by the adjective.

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l. 176. ἔλθοι. The optative is used because Eumaeus is thinking merely of occasions on which Penelope had sent for him, when a message had come to her. The trusty, noble character of the swineherd is brought out prominently by the fact that when news comes to her Penelope sends for him though ἀπότροπος.

l. 177. οἱ μὲν, 'those in the city.' τὰ ἕκαστα, 'those things (which the messenger has to tell) one by one.' ἐξερέουσιν is present, 'they enquire into,' *not* the future 'they will tell;' it forms an opposition to l. 180.

l. 179. νήποιον, 'without paying for it.' During the absence of Odysseus a number of princes had gathered in his palace as suitors for the hand of his wife, and remained there eating and drinking at the cost of the house, till Odysseus slew them on his return.

l. 182. πολλὴν ἐπὶ γαίαν ἀληθείς, i. e. to escape the pursuit of the friends of the dead man.

l. 183. ἐγὼ δέ μιν ἀμφαγάπαζον, 'and I gave him welcome.'

l. 184. μιν, i. e. Odysseus.

l. 185. νῆας ἀκείμενον, 'repairing his ships.' The lengthened form of the participle occurs again, Il. 16. 29 ἔλκε' ἀκείμενοι, cp. also μαχεύμενος—μαχεόμενος, in Od. 17. 471.

l. 186. ἐς, 'against,' in the sense of doing a thing against a certain time. Cp. ἦκειν εἰς ἐσπέραν, 'to come at even.' This seems better than to translate ἐς= 'for,' 'throughout,' as in the phrase τελεσφόρον εἰς ἐπαντόν.

l. 188. μοι ἦγαγε, 'brought thee to me,' but μοι is strictly the dative of the interested person, as in Soph. O. C. 81 ἢ βέβηκεν ἡμῶν ὁ ξένος;

l. 190. *ψεύδεσσι χαρίζεο*, 'court favour by lies.' *ψεύδ.* is the dat. of the instrument.

l. 191. *αὐτόν*, 'yourself.' The pity which the swineherd feels for Odysseus is a more continuous motive than the reverence for Zeus which would operate merely at the time of receiving him into protection. Hence the present participle is joined with the aorist.

l. 193. *τις ἄπιστος*. The force of the adjective is increased by the addition of *τις*, cp. Soph. Aj. 1266 *ὡς ταχεῖά τις βροτοῖς | χάρις διαρρεῖ*.

l. 194. *οἷον* is masc., and *οἷόν σε=τοιούτω ὄντι οἷον*, 'being such an one that,' *quippe quem. ἐπήγαγον*, 'brought you over,' 'induced.'

l. 195. *ῥήτρην*, 'an agreement.' The laws of Lycurgus at Sparta were known as *ῥήτραι*. *ἔπισθεν*, 'afterwards,' i. e. after we have made it, and so almost='in addition.'

l. 196. With *θεοί* supply *ἔσονται*.

l. 197. *νοστήση*: the last *η* is shortened in scansion.

l. 198. *πέμψαι* is infin. for imperat., as *βαλέειν* in 201.

l. 199. *Δουλιχίωνδ' ἰέναι*. The infin. follows on *πέμψαι*, 'on my way to Dulichium.' Repeat *ἰέναι* with *φίλον*. *φίλον ἔπλετο=placuit*.

l. 202. *ἀλεύεται* is subjunctive, 'may shun.'

l. 203. *δῖος ὑφορβός*. The swineherd, though now a servant on the estate of Odysseus, was a king's son; cp. Od. 15. 413 *τῆσιν δ' ἀμφοτέρησι πατήρ ἐμὸς ἐμβασιλευεν, | Κτήσιος Ὀρμενίδης, ἐπείκελος ἀθανάτοισιν*. Hence the epithet *δῖος*, which has nothing whatever to do with *moral* qualities.

l. 204. The expression is of course ironical. *εὐκλείη τ' ἀρετή τε*, 'fair fame and a reputation for virtue.'

l. 206. *ἔς* refers to *μοι*, and also expresses a condition;

'If I,' etc. Hence the optatives κτείναιμι and ἐλοίμην, which are hypothetical.

l. 207. αὐτῆς = 'changing my behaviour.' ἀπό with ἐλοίμην.

l. 208. πρόφρων, 'with an earnest heart.' The irony is still continued, and expressed forcibly in δῆ.

l. 209. τάχιστα . . εἶεν. The clause expresses a wish: 'May my comrades soon be within,' i. e. soon return home, in order, etc. The optative in τευκοίμεθα is due to the preceding optative. Cp. Soph. Aj. 1217 γενοίμαν . . ὅπως | προσείπομεν Ἄθάνας. The second clause is, in fact, a hypothetical sentence depending on the wish, i. e. 'if they were come, we could,' etc.

l. 212. ἀγγίμολον, which usually has a local meaning = 'near,' is here to be taken of time, 'soon:' for the swine did not come near but into their sties. σύες τε καὶ ἄνθρωποι: the swine would come first (being driven), and therefore are put first. ὑφορβοί is etymologically = συφορβοί.

l. 213. τάς, 'the swine.' κοιμηθῆναι, infin. of purpose.

l. 214. ἄσπετος, 'unspeakable,' from α- (not) and σπετος. The root σπ occurs in εἶπον = ἔσπεον, θεσπέσιος = θεσπεσιος, and elsewhere.

l. 215. ὁ is taken up by δῖος ὑφορ. Such uses of the article are best translated by an adverb; e. g. 'And then,' cp. supra l. 10.

l. 217. τηλεδαπῶ, 'stranger.' πρὸς δ', κ.τ.λ., 'we will also give ourselves a treat.'

l. 218. ἔχομεν πάσχοντες, 'constantly endure.' There is an approach to the Schema Chalcidicum, or use of ἔχω as an auxiliary verb, but here both ἔχομεν and πάσχοντες have reference to δῖόν.

l. 219. ἄλλοι, i. e. the suitors in the palace of Odysseus.

l. 222. ἐπ' ἐσχάρῃ, 'on the hearth,' which here served for an altar.

l. 224. ἀπαρχόμενος, 'beginning the sacrifice.' The first step was to cut off a few hairs from the head of the victim, and throw them into the fire.

l. 226. πολύφρονα, 'many-minded,' i. e. crafty. So also αἰφρονα. The verse occurs more than once.

l. 227. ἀνασχόμενος, 'raising himself up to his full height,' or merely 'raising his arm.' σχίζῃ δρυός, 'with a splinter of oak wood.' κείων, 'when splitting the wood,' cp. l. 220.

l. 229. διέχευαν, 'dismembered,' 'cut it up.' The word is frequent in this sense. ὁ δ' ὠμοθεῖτο συβώτης . . . ἐς πλοῖνα δημόν. The swineherd (Eumaeus) put raw pieces of flesh into the thick fat. These pieces, apparently, he selected from all parts of the body, πάντων ἀρχόμενος μελέων. Usually the thigh bones of the victim were taken out and rolled in fat, and burnt as an offering; a custom dating from the time when Prometheus strove to deceive Zeus at a sacrifice, by rolling up the good meat in the skin and offal, and the bones in the fat, offering Zeus the choice of the two heaps. The story is given Hesiod, Theog. 535 foll.

l. 231. ἀλφίτου ἀκτηῆ, 'with meal of barley.' Whole barley was more usual, οὐλόχυσαι.

l. 232. μίστυλλον, i. e. the comrades of Eumaeus.

l. 234. βάλλον δ' . . . ἀολλέα, 'and cast them all together on the tables.' Cp. Il. 9. 215 εἰν ἐλεοῖσιν ἔχευε. ἄν, with ἴστατο, 'stood up.'

l. 235. περί is adverbial, 'excessively.' Cp. Od. i. 66 ὅς περὶ μὲν νόον ἐστὶ βροτῶν. The swineherd was one who would make a just division.

l. 237. τὴν μὲν ἴαν, sc. μοῖραν, which must be supplied from διαιμοιρῶτο. ἴαν = μίαν. The Nymphs and Hermes

were thought to give prosperity to flocks and herd hence the portion set apart for them.

l. 238. *θήκεν* = *ἀνέθηκεν*, 'consecrated,' 'offered.' *ἐκάσ* 'to each' of the company, consisting of the stranger, the four herdmen, and himself.

l. 239. *γέραιεν*, 'honoured.' The *νώτα* were given in addition to the *μοῖρα*, which fell to Odysseus in the division, as a special mark of respect to the stranger. *Widener*, cp. *Virg. Aen.* 8. 183 'Perpetui tergo bovum' (*vescitur Aeneas*).

l. 242. *οὕτως*, 'as surely.'

l. 243. *τοῖον ἐόντα*, 'such as I am,' i. e. in my present distress.

l. 245. *δαιμόνιέ*, 'thou luckless one.' The expression is intended to convey sympathy rather than admiration. cp. *τοῖον ἐόντα*.

l. 246. *θεὸς δέ*, κ.τ.λ., 'God will give one thing, and will let another pass (leave it alone, i. e. refuse it), and whatsoever he will in his heart: for he is all-powerful.'

l. 248. *ἄργματα* = *ἀπαρχάς*, 'the firstlings.' The swine-herd completes the ceremony commenced in 231.

l. 249. *σπείσας*, 'having poured a libation,' i. e. of the firstlings which he had now burnt. Cp. *Od.* 3. 3 *γλώσσας δ' ἐν πυρὶ βάλλον, ἀνιστάμενοι δ' ἐπέλειβον, | αὐτὰρ σπείσαν τ' ἐπίον θ' ὅσον ἤθελε θυμός, κ.τ.λ.*

l. 250. *ἢ παρὰ μοίρη*, 'by his portion' of the meat.

l. 251. *Μεσαύλιος*, i. e. the servant of the inner court (*μέση αὐλή*).

l. 252. *αὐτὸς κτήσατο οἶος*, 'had acquired himself,' i. e. had purchased with his own money, cp. l. 254.

l. 253. *Λαέρταο γέροντος*, Laertes was the father of Odysseus. He had withdrawn from the city, and lived on a plot of ground near, *γρηῖ σὺν ἀμφιπόλῳ*.

l. 254. The Taphians were the inhabitants of Taphos.

an island in the bay between Acarnania and Leucadia. They are mentioned *Od.* i. 181, where Athena, when visiting Telemachus, takes the shape of Mentès the king of the Taphians.

l. 255. χείρας ἱαλλον, 'put forth their hands.' The whole line is technical, as also the following.

l. 256. ἔρον, 'desire,' = *ἔρωτα*, but the usual form in this sense.

AESCHYLUS.

INTRODUCTION.

'**AESCHYLUS**, the tragic poet, was by birth an Athenian, of the deme of Eleusis, son of Euphorion, brother of Cynaegirus, sprung of a noble line. He began his tragedies when young, and far surpassed those before him in his poetry and arrangement of the stage, in the splendour of his choregia, and the dress of the actors, and the solemn character of the chorus, as Aristophanes also says—

"O you who first among the Greeks built up solemn phrases, and gave order to tragic fooling."

He was contemporary with Pindar, being born in the 40th Olympiad. Men say that he was brave, and took part in the battle of Marathon, together with his brother, Cynaegirus, and in the sea-fight at Salamis, together with his younger brother Ameinias, and also in the battle of Plataea. In the composition of his poetry he is always aiming at vigour of style, availing himself of newly-coined words to suit the sound, and epithets, and further

of metaphors and all means whereby he could add weight to his language. The plots of his dramas do not contain many revolutions and complications, as are found in later poets. He merely strives to give dignity to the characters, considering this side of his art to be genuine, inasmuch as it is noble and heroic. Cleverness, as superficially brilliant and hair-splitting, he considered alien to tragedy: and hence, owing to the excess of dignity which he strives to gain for his characters, he is ridiculed by Aristophanes. For in his "Niobe" the mother remains till the third day, seated upon the tomb of her children, and veiled, but not uttering a word: and similarly in the "Ransom of Hector," Achilles remains veiled without speaking, beyond a short dialogue with Hermes at the beginning of the play. Hence there will be found in him many passages of great excellence in composition, suitable for extracts; but no gnomes, or pathetic passages, or anything else calculated to move to tears. He made use of his exhibitions and plots with a view to startling the spectator by monstrous shapes, rather than deceiving him. He departed to Hiero, king of Sicily, as some say because neglected by the Athenians, and defeated by his younger rival Sophocles: but according to others, because defeated by Simonides in the elegy composed on those who fell at Marathon. For in the elegy refinement of pathetic feeling is a large ingredient, and this, as we said, was alien to Aeschylus. And some say that in the exhibition of the "Eumenides," he brought on his chorus pell-mell, and frightened the audience to such a degree that the babies died on the spot, and the women were much injured by fright.

Having, therefore, arrived in Sicily, at the time when Hiero was founding the town of Etna, he exhibited his

play of "Etnae," prophesying a prosperous future to those who were founding the place. And he was much honoured by Hiero, the king, and all the Geloans. He lived on three years after his arrival, and being sixty-five years old came by his death in the following manner:—An eagle having seized a tortoise, and being unable to come at his capture, drops it on rocks, to break the shell in pieces. But the tortoise, descending on the head of the poet, killed him. And an oracle had been given to him, in the following shape: "A bolt from heaven shall slay thee." On his death, the Geloans buried him with a splendid funeral in the public cemetery, and paid him especial honours, writing this epitaph upon his tomb:—

"Dead Aeschylus lies in Geloan earth;
His sire Euphorion; Athens gave him birth;
His prowess Marathon's wide plain can tell,
And long-haired Medans; for they know it well."

Those who occupied themselves with tragedy came to his tomb, and there sacrificed and acted their dramas. And the Athenians had such affection for him that they passed a decree after his death, to the effect that any one who wished to exhibit the dramas of Aeschylus should receive money from the state. He lived sixty-three years and composed seventy dramas, and about five satyric dramas in addition to these. In all he won thirteen victories; and even after his death he carried off victories not a few.'

As a record of facts, this life of Aeschylus translated from an old writer, who probably lived in the Alexandrine period (about 200 B.C.), will not bear examination. There is an obvious mistake about the poet's age; the number of reasons given to account for the departure into Sicily makes it clear that the writer did not know the real

reason; while the story of the eagle and tortoise belongs to the same class of fictions as the death of Anacreon by a grape-stone, or of Sophocles by unripe grapes. Thus, even as early as the date of this writer, the facts of the life of Aeschylus had passed into the region of the fabulous; nor has modern research and criticism been able to throw such light upon them, that we can venture to distinguish the true from the false in details. There is, however, no reason to doubt the general statements—that Aeschylus lived through the time of the Persian war, and was a contemporary of Simonides and Pindar; that for some reason, probably attracted by the splendour of Hiero's court, he went from Athens to Sicily and died there.

When we turn from the facts of Aeschylus' life to a review of his poetry, we find the writer of the *Life* anticipating modern criticism, and showing himself as familiar with the works of the poet as he is ignorant of his personal history. Using the most general terms, we also affirm that Aeschylus surpassed his predecessors (so far as we are in a position to form a judgment), that his plots are distinguished by simplicity, his language by grandiloquence, and boldness of metaphor, his characters by dignity and superhuman grandeur. And these are points on which we can enter into some detail, for though only seven of the seventy tragedies now remain,—and the Satyric dramas are lost,—we have enough left to guide us in an attempt to illustrate (1) the general characteristics of the Aeschylean drama; (2) the nature of the plots; (3) the language; (4) the characters.

(1) Aeschylus was an eyewitness of the great struggle between the Persians and Greeks. He saw there, what had never been seen before,—a mighty barbarian host, greedy of foreign conquest, smitten to destruction by the courage

and self-sacrifice of a comparatively small nation fighting for home and freedom. Politicians discerned in this the triumph of a newly-enfranchised people. To Aeschylus came rather in the light of a great moral and religious revelation. It was the signal triumph of righteousness over insolent iniquity. What the poet had before seen dimly in the myths of ancient heroes, he now saw written large in the greatest event of the ancient world. Henceforth history and mythology were to him no more than God working out the inexorable thesis, *δράσαντι παθεῖν*. All tragedy is of necessity a tale of suffering, and to Aeschylus all suffering comes of sin; all sin arises from the contempt of divine commands, or from the impious wish to pass 'beyond the goal of ordinance.' For each man is a lot appointed in life, and those who pass from birth to the grave in reverent submission to the divine will attain peace for themselves and transmit it to their children, *οἰκῶν γὰρ εὐθυδικῶν καλλίπαις πότμος ἀεί*. This submission is *σωφροσύνη*, the cardinal virtue in the moral code of Aeschylus. On the other hand *ἕβρις*, or rebellion against the divine will, brings retribution either in the offender's own life or upon his posterity. Thus, while the common religious sentiment of his day regarded Nemesis as attending upon undue prosperity even when innocent,—a doctrine of which Herodotus, the contemporary of Aeschylus, is full,—Aeschylus expressly rejects this belief as one more consonant to his own ideas of divine justice. It is not wealth or happiness in itself which brings down the displeasure of heaven, but the insolent and rebellious spirit which, in Greece especially, was found to accompany success.

When a man has once offended against God, there is anger laid up in store for him. It may slumber for a time: it will not slumber for ever. Thus there was

punishment in store for the Persians, which Darius trusts would come at some far off period, but Xerxes by his deed roused the avenging deity into immediate action τὸ μόρσιμον μένει πάλαι, but again, ὅταν σπεύδῃ τις αὐτὸς, ἢ θεὸς ξυνάπτεται. The guilty man is seized by an ἄτη 'bewilderment' leading him to commit crimes, from which, when in full command of his powers, he would recoil; τοῖων ἐπὶ κνέφας ἀνδρὶ μύσος πεπόταται. And the Erinys or fury whom his crimes arouse will remain in household crying for blood till divine justice is satisfied. Thus the crime of Atreus woke the Erinys of the murdered children of Thyestes; and in the next generation Agamemnon was led to sacrifice his daughter Iphigeneia—Clytemnestra to slay Agamemnon, and still there was guilt to wash away. Not till Orestes had slain Clytemnestra, was the Erinys banished from the house of the Atreidae. But just as in regard to Nemesis, Aeschylus seeks a higher level than the popular belief of his time so also in regard to Ate. It was a common belief that men were driven to commit crime involuntarily; 'ἄτη παρήγαγεν,' and Homer might be quoted in favour of such a creed. Aeschylus, on the other hand, while allowing that there is an impulse to sin in the bosom of the guilty man (in other words, that the first wrong deed paves the way for more like it), and that this impulse may descend by inheritance, holds the agent to be personally free. Thus Agamemnon is free to resist the impulse to sacrifice Iphigeneia, and debates the question with himself. Eteocles can refuse to meet his brother Polynices in the field, and is entreated by the chorus not to go forth against him. In each case the ruin of the hero is due to his own deliberate resolve. It is not the irresponsible tool of a supreme Destiny.

These are the great conceptions of the Aeschylean faith

and morality. On them his tragedy is founded; in which the conflict is not, as in Shakespeare, between man and his passions, or, as in Sophocles, between divine and human purposes, but between justice and rebellion. Nothing is here allowed for accident: not only does he who sins suffer; but he who suffers has sinned. God is just, and the world is condemned in iniquity. Even the successes of the guilty are but the means of bringing punishment upon them. Helen, passing to Troy in the radiance of her beauty, was to the eye of Aeschylus an Erinys sent by Zeus in punishment of the breach of hospitality which Paris had committed. Eteocles, Agamemnon, Clytemnestra, all suffer in obedience to a supreme principle of justice. To exhibit this principle at work is the main effort of Aeschylus; and the great moral lesson of his poetry is the necessity of reverence in human life; *τίς δὲ μηδὲν ἐν φάει καρδίας ἀνατρέφων ἢ πόλις τις ἢ βροτὸς ὁμοίως ἂν δίκην σέβει;*

(2) A poet filled with one overmastering conception will not feel the need of intricate development in his plots. To him surprises and 'revolutions' (*περιπέτειαι*), are rather obstacles than otherwise. This is even more the case when that idea is not the sadness of human destiny but the justice of God. Situations gain in pathos, when they are unexpected, or when the struggles which we make to escape from evil lead us directly into it. But Aeschylus does not strive after the pathetic. He is content that we should see the end in the beginning; being only careful that the end shall have its true significance for us. Thus the death of Agamemnon, at the hands of Clytemnestra, is foreseen from the beginning of the play: but the act obtains its real significance and becomes tragic when we regard the murderous blow as given, not merely by Clytemnestra, but by

the Erinys of the house of Atreus, who has long been abiding her time, and now selects the moment of external triumph for the accomplishment of her mission. Hence the plays of Aeschylus are for the most part quite simple in structure. Sometimes a person remains on the stage the whole time, and is a sort of pivot on which the action moves. This is the case in the *Prometheus Vincitus*; where Prometheus remains immovable and is first visited by the chorus (who also continue to the end), then by Oceanus, then by Io, and finally by Hermes. So in the *Supplices*, the chorus forms a fixed background on which various figures come and go. Simple scenes like these would appeal to the Greek sense of the statuesque. In the other plays there is more action; but in none is there an approach to the complications of Sophocles and Euripides.

In two points Aeschylus made innovations in the construction of his dramas. (a) He wrote his plays in *trilogies*; i. e. each play was one of a triad, or set of three. We have an example in the *Oresteia*—the name given to the trilogy made up of the *Agamemnon*, *Choephorae*, and *Eumenides*; and tradition tells us that the *Prometheus*, *Persae*, and *Septem contra Thebas*, were also parts of trilogies. The exact nature of the chain which united the three plays together is very obscure. In the *Oresteia* all three plays are connected with one family, and work out one idea. But in other trilogies the link was apparently not so close. Thus the *Persae* is said to form the centre play of a trilogy, of which the two wings (if such a metaphor may be used) were the *Phineus* and the *Glaucos Potnieus*; and we search mythology in vain to find any close connection between the three subjects. This plan of writing plays in groups *allowed* scope for narration, (so connecting epic and

tragic poetry), and for long choruses (giving room for lyric poetry, which reaches its highest development about the time of Aeschylus). The action of each play was naturally less rapid when the development extended over a wider area. Each trilogy was attended by a Satyric drama, in which the comic side of mythology was brought forward, and the minds of the spectators relaxed from the high tension to which they had been raised by the tragedy.

(*β*) The other innovation was the use of a second actor; i. e. the dialogues no longer took place between the actor and the leader of the chorus, but between two independent actors, if need were. This enabled the poet to bring out a contrast between the two persons, and contributed immensely to the development of Greek tragedy.

(3) In the language of Aeschylus the most striking peculiarities are grandeur of sound, and boldness of metaphor. The former becomes apparent as we read. Perhaps above all poets, Aeschylus is master of the 'mighty line.' The English language falters feebly after such sounds as these—

χαλκήλατοι κλάζουσι κώδωνες φόβον, S. c. T. 386.

πέμπει γεγωνὰ Ζηνὶ κυμαίνοντ' ἔπη, S. c. T. 443.

μυκτηροκόμποις πνεύμασιν πληρούμενοι, S. c. T. 464.

ὦ βαθυζώνων ἄνασσα Περσίδων ὑπερτάτη, Persae 155.

to which many more might be added. Sometimes the use of sonorous language degenerates into mere inflation, as in this description of honey, water, and wine—

τῆς τ' ἀνθεμουργοῦ στάγμα, παμφαῆς μέλι,

λιβάσιν ὑδρηλαῖς παρθένου πηγῆς μέτα,

ἀκήρατόν τε μητρὸς ἀγρίας ἄπο

ποτόν παλαιῆς ἀμπέλου γάνος τόδε. Persae 612-615.

The metaphors are not less striking—

ἄτης ἄρουρα θάνατον ἐκκαρπίζεται, S. c. T. 601.

οὐκ οἶδα τέρψιν οὐδ' ἐπίψογον φάτιν

ἄλλου πρὸς ἀνδρὸς μᾶλλον ἢ χαλκοῦ βαφάς, Ag. 611, 2.

ἐβουκολοῦμεν φροντίσιν νέον πάθος, Ag. 669.

χθονὸς τρίμοιρον χλαῖναν ἐξηγχεί λαβών, Ag. 872.

νυκτὸς ἄρμ' ἐπείγεται

σκοτεινὸν, ὦρα δ' ἐμπόρους μεθίναι

ἄγκυραν ἐν δόμοισι πανδόκοις ξένων, Choeph. 660 foll.

Indeed one considerable source of difficulty in translating Aeschylus, and fully entering into his meaning, lies in the metaphorical use of language. Some of the metaphors are clear enough. There is no doubt, for instance, what is meant by *νοστήμου σωτηρίας* | *κάμψαι διαύλου θάτερον κῶλοι πάλιν*, Ag. 343. But how shall we explain *βοῦς ἐπὶ γλώσσει μέγας* | *βέβηκεν*, Ag. 36, or *νυκτὸς δ' ὁ πρῶτος καὶ τελευταῖος δραμών*, Ag. 314? For the rest, the language of Aeschylus is comparatively simple. The difficulties are marked and tangible: there is little of that subtle refinement which makes the explanation of Sophocles so difficult a task.

(4) The lyrical element is far larger in Aeschylus than in either of the other two great Tragedians. Tragedy has not yet broken away from the dithyramb whence it arose. Hence the Chorus occupies a proportionately larger and more prominent place in the action. It sympathises with the leading person, as in the Prometheus, or is even the central figure of the piece as in the Suppliants. It dares to resist the authority of Clytemnestra and Aegisthus, and convict them face to face of their crime. In the Septem it reasons with Eteocles on the fatal step which he is taking; and in *the Persae* advises confidentially with Atossa. Thus it

occupies a prominent position which is not allowed in later phases of the drama, when its part, as an actor in the play, is restricted to inefficient sympathy and moralising.

Epic poetry tended to create types of character. Such especially were Achilles and Odysseus, Helen and Penelope: and even the heroes of the second rank are well defined. In this respect tragedy in its early stages could not claim comparison with the Epos. Her sphere was far narrower. Not until two actors had been brought upon the stage, was it possible to bring out character by means of dialogue and contrast; while a description of character, or narrative of deeds, is out of place in the drama. Hence there is a want of definiteness and reality in the personae of Aeschylus; they are grand and exalted, but shadowy figures. To this criticism an exception must be made in favour of the characters in the *Agamemnon*, especially Clytemnestra. The wife of Agamemnon is a Homeric heroine, but Aeschylus has gone beyond Homer in his delineation. She is not merely the *οὐλομένη γυνή*, beguiled from her fidelity by the arts of Aegisthus, a figure for all true wives to abhor. She rises far above her paramour. Her's is the 'manly mind' which planned the system of beacon fires to bring the news of the capture from Troy. She ordains dances and sacrifices in honour of the victory. She welcomes her husband with a stately courtesy, yet is not ashamed of her wifely love. She alone slays her husband. She owns her deed and justifies it. She claims to be the embodied Erinyes of the house, exacting vengeance for the death of her daughter Iphigeneia; and her 'expectation walks not in halls of fear' (Ag. 1434). Not till all is over, and danger past, does the poet permit the cowardly Aegisthus to enter on the scene. She is often compared to Lady Macbeth;

and externally their characters have a certain degree of resemblance. But the motives of action are widely different; for ambition has no place in Clytemnestra's breast.

ll. 1-14. Anapaestic Dimeters, i. e. Anapaests in lines of two metres (=4 feet). These lines are arranged in systems, each of which ends with a stop-line (paroemiac) where a syllable is wanting. Here the stop-line is 14, and the system consequently extends from 1 to 14. The lines are scanned continuously, i. e. the last syllable of the line is not 'common,' but determined, in regard to position, hiatus, etc., by the first letter of the next line. (Synaphaea). The lines divide in the middle at the end of the first metre, and sometimes a single metre can take the place of a dimeter (l. 7).

ll. 1, 2. 'I am come, having passed over the end of a long journey, to you, Prometheus.' διαμειψάμενος, cp. S. c. T. 334 διαμείψαι | δωμάτων στυγεράν ὁδόν, 'to pass along a loathed journey from home;' and in the middle as here Suppl. 543 πολλὰ βροτῶν διαμειβομένα; Frag. Ner. 150 D. δελφίνοφόρον πεδιὸν πόντου | διαμειψάμεναι. The simple verb ἀμείβω is also used of journeying.

l. 4. στομίων ἄτερ. The winged griffin required no bridle but obeyed the wishes of Oceanus. The Prometheus Vincitus affords a curious illustration of the use of machinery in the early Greek Drama. The Chorus of Oceanids come on the stage in a winged car (ὄχη πτερωτῆ l. 135), Oceanus rides a griffin (τετρασκελής οἰωνός l. 395). Io has a cow's head (βουκέρας l. 588) and Prometheus himself was represented by an enormous wooden figure through which nails and wedges could be driven.

l. 6. 'It is kinship, I fancy, which constrains me thus.' Oceanus was one of the elder race of gods, as opposed to the new dynasty of Zeus, and thus was akin to Prometheus, the Titan. So Heracles, P. V. 39 says τὸ συγγενές τοι δεινόν.

ll. 8, 9. οὐκ ἔστιν ὄτω | μείζονα μοῖραν νεύμαιμι ἢ σοί. 'There is no one to whom I would impart a greater share (i. e. of honour) than yourself.' πλέον νέμειν is a common phrase (e. g. Eur. Hec. 868 τῷ ὄχλῳ πλέον νέμεις), of which the text is a variation. νεύμαιμι: we should expect ἀν. The omission is perhaps due to the general form of expression (οὐκ ἔστιν = 'you would not find such a man'), cp. Xenoph. Mem. 2. 9. 2 οὐκ ἂν θρέψαις ἄνδρα ὅστις ἐθέλοι τε καὶ δύναίτο σοῦ ἀπερύκειν τοὺς ἐπιχειρῶντας ἀδικεῖν.—Cp. also Soph. O. T. 315 ἄνδρα δ' ὠφελεῖν ἀφ' ὧν | ἔχει τε καὶ δύναστο, κάλλιστος πόνων. The forms ὄτου, ὄτω are used in the masc. and neut. genders only.—Cp. also O. C. 1172 καὶ τίς ποτ' ἔστιν ὄν γ' ἐγὼ ψέξαιμί τι;

l. 10. ὡς ἔτυμ' sc. ἐστί, 'how true this is.' τὰδε which is really the nom. to ἐστί (so supplied) becomes by attraction the acc. to γνώσει. It is better Greek to say 'you shall know this, how true it is,' than 'you shall know how true this is.'

l. 11. ἔνι = ἔνεστι.

l. 12. χρή, 'it is fitting.' Cp. Soph. O. C. 268 εἴ σοι τὰ μητρός καὶ πατρός χρεῖη λέγειν.

l. 15. ἔα, 'Hah!' an interjection expressing the surprise of Prometheus who now perceives Oceanus.

l. 16. πῶς ἐτόλμησας; 'Why did you dare.' For τολμᾶν cp. infra 2. 56.

l. 17. πετρηρεφῆ | αὐτόκτιτ' ἄντρα. 'Natural caves roofed with rock.' This is the usual explanation of αὐτόκτιτος. Hesychius, αὐτακτίτους δόμους οὐ κατεσκευασμένους ἀλλ' ἐκ ταῦτομάτου γεγεννημένους. It is also possible that αὐτο . . .

may refer to the nom. of the sentence=‘made by thyself,’ cp. *αὐτουργός*.

l. 18. *τὴν σιδηρομήτορα . . . αἶαν*, i. e. to Scythia Cp. S. c. T. 729 *ξένος δὲ κλήρους ἐπινομή Χαλύβος Σκυθῶν ἄποικος*, of allotment by the sword, and ib. 817 *Σκύθη σιδήρφ*.

l. 19. *θεωρήσων*, ‘to look at,’ as at a spectacle or show. This meaning runs through the words *θεωρία*, *θεωρός*, *θεωρέω*, *θέαμα*, *θεάομαι*, and distinguishes them from other verbs meaning ‘to see,’ e. g. *δράω*. In a similar way *ἀκροάομαι* is distinguished from *ἀκούω*.

l. 21. *τόνδε*, κ. τ. λ. These words are grammatically in apposition to *θέαμα*. *τόνδε*, ‘here is,’ as if pointing to himself.

l. 22. Cp. P. V. 219 *ἐμαῖς δὲ βουλαῖς Ταρτάρου μελαμβάθης | κευθμῶν καλύπτει τὸν παλαιγενῆ Κρόνον | αὐτοῖσι συμμάχοισι*. Prometheus deserted the cause of the Titans for that of Zeus. *ὄδ’ ἀνὴρ* is often used for *ἐγώ*. Soph. Tr. 1018 *ὦ πῆ τοῦδ’ ἀνδρός*, ib. 1200 *εἶπερ εἶ | τοῦδ’ ἀνδρός, ἔρξον· εἰ δὲ μὴ, μενῶ σ’ ἐγώ*. *ὄδε* without a substantive is rare in this sense.

l. 24. *παραινέσαι γε*, ‘to give my advice,’ whether you will take it or not. This force is given by the addition of *γε*.

l. 26. *γίγνωσκε σαυτόν*, ‘learn to know yourself.’ The present has an inceptive force. Contrast with *γνώθι σεαυτόν*, ‘know thyself.’ *μεθάρμοσαι*, ‘make a change and adopt.’ *μετά*, in composition, signifies change, cp. *μεταγινώσκειν*. Notice the aorist in this verb as opposed to the present preceding. Prometheus is to make the change at once and by a single act.

l. 27. *τύραννος* must not be translated ‘tyrant,’ but ‘ruler,’ which is the older sense of the word. Cp. Soph. El. 664 *πρέπει γὰρ ὡς τύραννος εἰσορᾶν*.

l. 28. *τεθηγμένους λόγους*, ‘sharpened (i. e. biting) words,’ Cp. Soph. Aj. 584 *οὐ γὰρ μ’ ἀρέσκει γλῶσσά σου τεθηγμένη*.

l. 29. *ρίψεις*, cp. Eur. Alc. 683 *νεανίας λόγους ρίπτων ἐς* is. *μακρὰν*, though adverbial, is to be explained as reeing with *ὀδόν*, 'understood.'

l. 30. *ὥστε*, κ.τ.λ. 'so that the press of troubles now on you will seem mere child's play,' i. e. as compared th what you will then suffer. *ὥστε . . . δοκεῖν* expresses : consequence of *κλύοι*. The tense is strictly present, t English idiom requires the future when the subject fore the infinitive is expressed. *ὥστε δοκεῖν*, 'so as to em,' *ὥστε ἐμὲ δοκεῖν*, 'so that I shall seem.'

l. 32. *ὀργάς*, 'tempers.' The pl. as in *φόβοι* 'fears,' : is expressive of a state of mind.

l. 33. *ἀπαλλαγάς*, pl. 'means of riddance.' The pl. plies that there is more than one method.

l. 34. *ἀρχαῖ*, 'old-fashioned,' foolish. So *παλαιότης* Eur. el. 1056; and in Lat. *antiquus* is similarly used. xserve the idiom *φαίνομαι λέγειν*, 'I seem to say.'

l. 35. *μέντοι*, 'though I may seem foolish, the fact mains that such are the penalties,' etc. *τοιαῦτα* refers ck to *τῶνδε πημάτων* in l. 33.

l. 38. *πρὸς τοῖς παροῦσι δ'*, sc. *κακοῖς*.

l. 40. *πρὸς κέντρα κῶλον ἐκτενεῖς*, 'To kick against the cks,' is a proverbial expression, for augmenting one's n misery in a useless manner. The metaphor is rowed from oxen kicking at the goad of the ver.

l. 41. It is usual to take *μόναρχος* as the nom. to *κρατεῖ*. he monarch rules harshly and subject to no scrutiny;' : this destroys the contrast between *μόναρχος* and *ὑπέυ- os*, so that perhaps we ought to take Zeus as the nom. *κρατεῖ*, 'seeing that Zeus rules as a harsh monarch,' . *ὑπεύθυνος* is a term from the language of Athenian. ititutional history. The public officers were *ὑπεύθυνοι* : subject to scrutiny after their year of office, and indeed

forbidden to leave the country till the examination was satisfactorily passed.

l. 45. ἢ οὐκ, Synzesis. When ἢ comes before οὐ or οὐκ the two form one syllable; this is invariably the case in the Attic poets. So μὴ εἰδέναι, μὴ οὐ and with union of the syllable μῆνδικον=μὴ ἔνδικον, μῆγώ=μὴ ἐγώ (Dind. Ar. Av. 109).

l. 46. ματαία, 'rash,' 'vain.'

l. 48. ἐμοί is to be taken with μετασχών, notwithstanding the intervening word. The leading thought is that Oceanus was his companion in all that he did; the nature of the attempt is subordinate. Cp. Soph. Ant. 537 καὶ συμμείσχῳ καὶ φέρω τῆς αἰτίας where the gen. must be taken with συμμείσχῳ.

l. 50. νιν, 'him,' i. e. Zeus.

l. 51. 'Beware lest you be yourself harmed in some way by the attempt.' ὀδῶ, is at once the journey and the attempt (εἶμι καὶ πειράσομαι l. 42). The two notions naturally meet in the word. Soph. El. 1294 ὅπου φανέντες . . . γελῶντας ἐχθροὺς παύσομεν τῇ νῦν ὀδῶ.

l. 53. I. e. had Prometheus followed the advice he is now giving to Oceanus he would not be suffering.

l. 55. αὐχῶ, 'I flatter myself.' Cp. Eur. Bacch. 310 μὴ τὸ κράτος αὐχέει δύνάμιν ἀνθρώποις ἔχειν.

l. 57. τὰ μὲν, 'partly,' the τὰ δέ which should follow is changed into ἀτάρ.

l. 58. The gen. probably goes with ἐλλείπεις, and οὐδέν is adverbial.

l. 60. οὐδέν ὠφελῶν. These words must be taken separately as explaining μάτην, and the dative ἐμοί is a dat. of reference with ποιήσεις. ὠφελῶν can take a dative (e. g. Soph. Ant. 560 ὅστε τοῖς θανούσιν ὠφελείν) but the construction is very rare and not absolutely required here.

l. 61. καί with πορεύειν, 'if *labores* you will.'

l. 63. ὡς πλείστοισι, cp. Lat. *quam plurimi*. The dat. goes with τυχεῖν.

l. 64. κασιγνήτου i. e. like Prometheus, a son of Uranus and Gaia.

l. 65. πρὸς ἐσπέρους τόπους, 'toward a western region.' The plural is common with words signifying place, e. g. Soph. O. C. 64 ἢ γὰρ τινες ναίουσι τοῦσδε τοὺς τόπους. Ibid. Tr. 144 τὸ γὰρ νεάζον ἐν τοιοῦσδε βόσκεται | χῶροισιν αὐτοῦ, etc. It is, of course, less definite than the sing.

l. 68. Typho was an inhabitant of Cilician caves, though the scene of his punishment was Sicily. γηγενῆ, 'born of Gaia.' So P. V. 677 Argus is βουκόλος γηγενῆς. The word γίγας is also derived from γῆ.

l. 69. ἰδὼν ᾤκτερα, the participle and verb are contemporaneous, 'I shuddered at the sight of.' Soph. El. 1325 ἡσθεῖν λαβῶν. δάϊον, 'horrible,' δάϊος in Homer means 'hostile,' in the Tragg. 'miserable,' or 'wretched.' It is one of the Doric forms adopted by the Tragg. cp. l. 80. παράορος.

l. 70. πρὸς βίαν, 'mightily,' so πρὸς ὀργήν, 'angrily,' πρὸς εὐσέβειαν, 'piously,' etc.

l. 71. 'Who rose up against all the gods.' ἀνέστη is a correction for ἀντίστη which is impossible, because introducing an anapaest. For the dat. with a word implying hostility, cp. Soph. O. T. 165 ὀρτυμέναις πόλει, and ἦλθεν αὐτῷ just below.

l. 73. σέλας is acc. The nom. to ἡστραπτε is Typho, with which ἐκπέρσων in the next line agrees.

l. 76. κεραυνός is in apposition to βέλος, which it explains. καταιβάτης is an epithet of Zeus, as the Thunderer.

l. 77. 'Which struck him out of his high-vaunting boasts.' We should have said 'which struck his boasts out of him,' etc. But such inversions are not uncommon e. g. Soph. El. 1040 φῶ σὺ πρόσκεισαι κακῶ.

l. 78. 'For being smitten to the very heart, he was reduced to ashes, and had his might thundered out of him.' φρένας is used in a physical sense = 'the midriff.' So P. V. 881 κρᾶδια φρένα λακτίζει. σθένος acc. of reference, 'as to his might.' Soph. O. C. 1194 ἐξεπάδονται φύσιν.

l. 82. ἰπούμενος, 'trapped down;' the word is derived from ἴπος a kind of mousetrap.

l. 83. κορυφαῖς δ' ἐν ἄκραις, i. e. on the top of Aetna.

l. 84. ἐνθεν, κ. τ. λ. This prophecy refers to the eruption of Aetna, which took place in Ol. 75. 2 (= B.C. 474). Cp. Thuc. 3. 116. It is obvious that the play must have been written after this date, but how long after we have no means of determining.

l. 88. 'With hot arrows of unapproachable fire-breathing spray.' So we have δύσομβρα βέλη = 'rain,' Soph. Ant. 358. For Typho, 'The rebel o'erthrown, | Through whose heart Etna drives her roots of stone | To imbed them in the sea,' cp. M. Arnold, *Empedocles on Etna*, Act 2.

l. 91. ὅπως ἐπίστασαι, 'as you know how to do.'

l. 93. λωφήση, here intrans. and so P. V. 654 ὡς ἂν τὸ Δίον ἄμμα λωφήση πόθου. But the word is also used transitively, P. V. 27 ὁ λωφήσων.

l. 95. ὀργῆς νοσοῦσης, 'of violent rage.' There is some doubt about the text here. The authority is in favour of νοσοῦσης, but it is doubtful whether ὀργῆ in the sing. can mean anything but 'rage,' with which νοσοῦσης can scarcely be joined; others ζεύσης. In more than one ancient writer we find a line quoted, ψυχῆς νοσοῦσης εἰσὶν ἰατροὶ λόγοι, but this may have come from some other poet. The sentiment is one likely to be repeated in slightly different forms.

l. 96. The line takes up the preceding one, 'Yes, if,' etc.

l. 97. σφυδῶντα. This reading has the support of the best MSS. Another reading is σφριγῶντα, 'swelling with youth and spirit;' so Eur. Suppl. 478 σφριγῶντα μῦθον.

l. 100. The accusatives are due to δρῶ, which must be supplied from ὄρᾱς in the preceding line. περισσόν, 'superfluous,' as περισσά δρᾶν, 'to act beyond one's sphere.'

l. 101. νόσῳ, i.e. εὐηθία.

l. 102. 'It is very gainful for one who has wisdom to seem not to have it;' i.e. we gain when one who has wisdom casts it away, as it were, in eagerness to help us.

l. 105. μὴ γάρ, κ.τ.λ. Supply a word like 'I fear that,' or 'beware that,' cp. P. V. 390. θρήνος οὐμὸς, 'lamenting for me;' so Soph. O. T. 518 εἴ τι μὴ τῷ 'μῷ πόθῳ κατέφθιτο.

l. 106. Here also the construction depends on the preceding line. '(Bring me into enmity) with him who is newly seated,' etc. The dative depends on εἰς ἐχθρὰν for βάλῃ, cp. P. V. 120 τὸν πᾶσι θεοῖς | δι' ἀπεχθείας ἐλθόνθ'.

l. 109. Asyndeton, or the omission of a connecting particle, is frequent in commands, questions, animated appeals, enumerations, etc., Soph. El. 986, ἡ πείσθητι, συμπόνοι πάτρι, | σύγκαμν' ἀδελφῷ, παῦσον ἐκ κακῶν ἐμέ, ib. 1380 αἰτῶ, προπίτνω, λίσσομαι, P. V. 502, 3 χαλκὸν, σίδηρον, ἄργυρον, χρυσὸν τε τίς | φήσειεν ἂν πάροιθεν ἐξευρεῖν ἐμοῦ;

l. 110. For ἐθῶϋξας, cp. 2. 98.

l. 111. λευρὸν γὰρ οἶμον αἰθέρος ψαίρει πτεροῖς. Cp. Virgil 'radit iter liquidum pennis.'

2.

1. 1. σέ τὸν σοφιστὴν, κ.τ.λ. The pronoun goes with λέγω, cp. Soph. El. 1445 σέ τοι, σέ κρίνω . . . ὡς μάλιστα σοι μέλει οἶμαι, and with omission of λέγω (?), Ant. 441 σέ δὴ, σέ τὴν νεύουσαν ἐς πέδον κάρη, | φῆς κ.τ.λ. πικρῶς ὑπέρπικρον, the repetition of a simple word in a compound is not uncommon in Aeschylus, cp. Ag. 215 ὄργῃ περιόργως. The repetition of the article gives force to the epithets applied to Prometheus.

1. 2. ἐφημέρους, 'to mortals of a day.' The article is omitted, the word being treated as a substantive. So P. V. 83 θεῶν γέρα | συλῶν ἐφημέροισι προστίθει, ib. 253 φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι. Soph. Ant. 790 has ἀμερίων (= ἡμ.) ἐπ' ἀνθρώπων.

1. 4. γάμους. The plural of this word is common. It may be used with reference to the various ceremonies. So ταφαί of burial, Soph. Aj. 1090 μὴ τόνδε θίπτων αὐτὸς εἰς ταφὰς πεσῆς, etc. κομπεῖς, 'boast of,' i. e. speak of with such confidence. Soph. Aj. 770 τοσόνδ' ἐκόμπει μῦθον.

1. 5. ἐκπίπτει κράτους. The present is used where we should use the future to express the absolute certainty that the event will come. This is common in predictions, cp. Ag. 126 χρόνῳ ποτ' ἀγρεύει Πριάμου πόλις ἄδε κελευθός, P. V. 513 ὧδε δεσμὰ φυγγάνω. κράτους. The gen. depends on the prep. ἐκ- in composition; cp. P. V. 912 ἐκπίπτων δηαίων θρόνων.

1. 6. μηδὲν is adverbial, 'in no way,' 'not at all.' Ant. 494 τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων. μέντοι meets the supposition that Prometheus would speak αἰνικτηρίως.

1. 7. αὐθ' ἕκαστ' ἔκφραζε, 'Tell each thing as it really is,' lit. 'each thing itself.' In Eur. Hec. 1227 the sense of the words is different, τὰ χρῆστα δ' αὐθ' ἕκαστ' ἔχει φίλους, 'prosperity of itself has friends in each case.'

l. 8. προσβάλλης, 'put on me,' as a burden or wearisome service.

l. 9. 'Zeus is not at all softened by such conduct as yours;' or τοῖς τοιούτοις may be masc. 'Zeus is not gentle towards such as you,' μαλθακίζεται being = μαλθακός ἐστι.

l. 11. ὑπηρέτου. The gen. in apposition to σοῦ, which must be supplied after ὁ μῦθος.

l. 12. 'Young rulers, ye are young in power, and think, forsooth, that the towers ye dwell in are beyond the reach of sorrow.' νεοὶ ἀπενθή are predicates. For νέον κρατεῖτε, cp. P. V. 35 ἅπας δὲ τραχὺς, ὅστις ἂν νέον κρατῆ. For the repetition, cp. Pers. 782 ὦν νέος νέα φρονεῖ.

l. 14. δισοῦς, i. e. Uranus and Cronos.

l. 16. αἰσχιστα καὶ τάχιστα, supply ἐκπίπτοντα. μή = *μημ.*

l. 17. τοὺς νέους θεοῦς. The article has a sarcastic force; 'your young gods.'

l. 18. πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω, 'I fail of much, nay (καί) I fail of the whole,' i. e. 'I am far, nay, utterly removed from any fear of them.' Cp. infra l. 63 τοῦ παντὸς δέω. πολλοῦ δεῖ = 'far from it,' ὀλίγου δεῖ, 'all but,' are common phrases.

l. 19. ἔγκονε, 'hasten back.' The acc. κελευθόν is cognate.

l. 20. ὦν ἀνιστορεῖς = ἐκείνων ἃ ἀνιστορεῖς, by the usual attraction.

l. 22. καθώρμισας, 'brought yourself to anchor in.' Such metaphors are common in Greek. Cp. Bacch. 931, of a lock of hair, βακχιάζων ἐξ ἔδρας μεθώρμισα, Tro. 103 πρῶραν βιώτου, 570 εἰρεσία μάστων, etc. So a plan is spoken of as a boat, Soph. Ant. 159 μῆτιν ἐρέσσω, and a city as a ship, Ant. 163 πολλῶ σάλω σείσαντες ὄρθωσαν πάλω, etc. The sea, and the race-course, were the most fruitful sources of Greek metaphors.

l. 24. **σαφῶς ἐπίστασ'**. These words are merely parenthetical, and do not interfere with the construction of the sentence. **ἀλλάξαμ'** = 'give in exchange,' hence **ἀλλάσι** obtains the sense of 'losing:' Ant. 945 **οὐράνιον φῶς ἀλλάξει ἐν χαλκοδέτοις αὐλαῖς**. But **ἀλλάσσω** is also = to 'take exchange,' and hence Eur. Bacch. 53 **εἶδος θνητὸν ἀλλάξῃχω**, 'I have assumed,' etc.

l. 28. 'You seem to revel in your present trouble **πράγμασι** as in **πράγματα παρέχω** ('I annoy'), and the like expressions. Cp. Aesch. Suppl. 469 **καὶ πολλαχῆ γε δυσπλαιστα πρᾶγματα**, | **κακῶν δὲ πλήθος, ποταμὸς ὧς ἐπέρχεται**.

l. 30. **καὶ σὲ δ' ἐν τούτοις λέγω**, 'and you too I count among them.' **καὶ—δέ**, with a word between = 'and—to—δέ' is conjunctive, and **καὶ** belongs to the intervening word or words, **καὶ σὺ δ' ἀθάδης ἔφυς**, but then also . . ., Eur. I 1117, L. and S. **λέγω**, 'I count.'

l. 31. 'Why! do you blame me at all owing to your calamities?' **ἦ** is merely = a mark of interrogation. **καὶ** 'me as well as Zeus.' **συμφοραῖς**, the dat. of the occasion and cause, Eur. Bacch. I 120 **μηδὲ ταῖς ἐμαῖς** | **ἁμαρτίαισι πᾶσὸν κατακτάνης**. Another reading is **ξυμφορᾶς**, gen. sir depending on **ἐπαιτιᾶ**.

l. 33. **παθόντες εὐ**, 'having received kindness at your hands.' Cp. P. V. 439 **καίτοι θεοῖσι τοῖς νέοις τούτῳ γέρα** | **τίς ἄλλος ἢ γὰρ παντελῶς διώρισεν**;

l. 34. **μνημότ'**, acc. after a *verbum sentiendi*. (S. c. T. 837 **νεκροὺς κλύουσα δυσμόρως θανόντας**, Soph. 626 **νιν ὅταν νοσοῦντα** | **φρενομόρως ἀκούση**. **νόσον** is cogn. a. with **μνημότ'**. In the tragic poets **νόσος** is used of any disease, or even distress, of body or mind. So in P. V. 2, the foreknowledge of death is called **νόσος**. Cp. a. 384, 473, 596, 632. In 924 **θαλασσίαν τε γῆς τινάκτει νόσον** | **τρίαιναν** is a periphrasis for the trident of **Posidon**.

l. 36. εἰ πρᾶσσοις καλῶς, 'if you were in prosperity.' The thought of prosperity awakens a pang in the breast Prometheus, hence ὄμοι in the next line.

l. 38. ὁ γηράσκων χρόνος, 'the time of life, as it grows toward old age.' χρόνος without the article is time generally; χρόνος with the article is time in some special reference, 'an appointed time,' 'time of life,' etc.; but this distinction cannot always be maintained. Cp. Eum. 286 χρόνος καθαίρει πάντα γηράσκων ὁμοῦ, Soph. O. C. 551 συγχέει πάνθ' ὁ παγκρατῆς χρόνος, Aj. 714 πάνθ' ὁ μέγας χρόνος μαραίνει.

l. 39. Cp. Soph. O. C. 930 καί σ' ὁ πληθύων χρόνος | γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν. σωφρονεῖν = 'to exercise sound sense;' σωφροσύνη was the cardinal virtue in the eyes of the Greeks of Aeschylus' time, as ὕβρις was the capital vice, cp. Introduction, p. 169.

l. 40. Supply εἰ ἐσωφρόνουν. 'If I were sensible, I should not be holding speech with you, a mere servant.' The order of the words is disturbed, in order to bring σέ and ὑπηρέτην into prominent contrast.

l. 42. 'And truly as a debtor should I pay him service.' καὶ μὴν have an ironical force here; the words should introduce a fresh reason for granting the request of Zeus, but they introduce a reason for *not* doing so.

l. 43. ἐκερτόμησας though in the aorist tense refers to what has just been said, cp. Soph. El. 668 εἰδεξάμην τὸ ῥηθέν. The tense implies that the words of the previous speaker are taken up in their full extent. δῆθεν is not ironical, = 'in very truth.' παιῖδ', 'a mere child.'

l. 48. πρὶν ἂν χαλασθῆ. πρὶν ἂν, with the subjunctive aorist, can only be used when a negative precedes. P. V. 165 οὐδὲ λήξει πρὶν ἂν ἡ κορέση κέαρ. The ἂν can be omitted. In oratio obliqua the subjunctive mood becomes optative. The usual construction of πρὶν after

sentences not negative is with the infinitive. χαλασθῆναι, the sing. with a plural neuter is a construction which, tolerably frequent in Homer, becomes regular in Attic; the names of living creatures are an exception (Porson Add. ad Eur. Hec. 1141, Hermann Soph. El. 430, Eur. Hec. 1128).

l. 51. κυκάτω, sc. Zeus.

l. 53. Cp. supra l. 5.

l. 54. ὄρα νυν, 'consider then.' νυν = 'then,' is long or short in the Tragg. as metre requires, Soph. El. 324 μή νῦν (= νῦν) ἔτ' εἴπης μηδέν: in the Comic poets it is always long (with one exception, Cratin. Od. 15). The accentuation of νῦν is a matter of dispute; some use the circumflex and make the word identical with νῦν, others regard νῦν and νῦν as enclitics. Soph. Ant. 705 μή νυν ἐν ἦθος, κ.τ.λ., Phil. 1240 εἰ νῦν ἐπίστω.

l. 56. τόλμησον, 'bring yourself to,' 'prevail on yourself to.' Cp. S. c. T. 1058 πῶς τολμήσω μήτε σε κλαίειν, κ.τ.λ. ὦ μάταιε: the words have reference to the vain resistance of Prometheus. Cp. Soph. Ant. 1339 ἄγοιτ' ἄν μάταιον ἄνδρ' ἐκποδῶν (= a man whose purpose has been in vain).

l. 58. κύμ' ὄπως. The simile must refer to the persistence of Hermes, who repeats his request again and again, like a wave lapping on a rock, and to as little purpose. παρηγορῶν, 'striving to win me over.' The present tense has an inchoative force.

l. 59. εἰσελθέτω σε μήποθ', 'let it never come into your head.' Cp. Eur. Or. 1324 με φόβος τις εἰσελήλυθε, Med. 931 εἰσῆλθέ μ' οἶκος.

l. 61. τὸν μέγα στυγούμενον, 'him whom I bitterly hate.' μέγα is adverbial, cp. P. V. 647 ὦ μέγ' εὐδαιμον κόρη.

l. 63. τοῦ παντὸς δέω, cp. supra l. 18.

l. 64. πολλὰ καὶ μάτην ἐρεῖν, 'to say many things and

in vain.' Καὶ is due to the Greek idiom, cp. πολλὰ καὶ ἄλλα, πολλὰ καὶ μέγιστα, etc.

l. 65. κέαρ is acc. of respect, 'as to your heart,' 'in heart.'

l. 66. δέ has a strong adversative force here = ἄλλά.

l. 68. 'Well! thou art over confident in thy powerless device.' σοφίσματι = the keeping of the secret which Zeus is anxious to learn.

l. 69. τῷ φρονούντι μὴ καλῶς. The dat. must be connected with σθένει, 'in the case of.' τῷ φρον. μὴ καλ. = εἴ τις μὴ φρονεῖ καλῶς.

l. 72. κακῶν τρικυμία, 'triple wave of misery.' The metaphor rests on the belief that waves come on in triplets (in which the third wave is the largest), cp. *decumanus fluctus* in Latin.

l. 73. ἔπεισ' ἄφυκτος, 'will come on, admitting no escape.' The two words must not be separated. μὲν answered by δέ, l. 76.

l. 76. πετραία δ' ἄγκ. σε βαστάσει, 'an arm of rock shall embrace thee.' Prometheus is to be confined in fetters of rock.

l. 78. ἄψορον is an adverb, Soph. El. 1430 ὦ παῖδες, οὐκ ἄψορον; τοι adds emphasis and certainty to the declaration which is coming.

l. 79. θαφινός, it is doubtful whether this word means 'bloody,' of the eagle tearing the flesh of Prometheus, or 'tawny,' of the colour of the eagle. The first sense is most apposite here. λάβρωσ, κ. τ. λ., 'shall fiercely tear out a great strip of your body.'

l. 81. There is a sort of grim humour in this line, 'Coming all day long unbidden to the feast.'

l. 82. κελαινόβρωτον must be taken in a proleptic sense, i. e. it expresses the result of the action of the verb. 'Shall banquet on thy heart till it be black with his eating.'

i. e. black with gashes and scars. This use of adjectives is common, cp. especially Soph. O. C. 1200 τῶν σῶν ἀδέρκτων ὀμμάτων τηγόμενος.

l. 84. πρὶν ἄν, cp. supra l. 48.

l. 86. ἀμφὶ Ταρτάρου βάθη. Tartarus is here used in the early narrower sense—the abyss in which Cronos and the Titans were imprisoned. Cp. P. V. 219 ἐμαῖς δὲ βουλαῖς Ταρτάρου μελαμβαθῆς | κευθμῶν καλύπτει τὸν παλαιγενῆ Κρόνον | αὐτοῖσι συμμαχουσι. The order of words is μολεῖν ἀμφὶ κνεφαῖα Ταρτάρου βάθη.

l. 87. πρὸς ταῦτα, ‘with a view to these things,’ rather than ‘therefore,’ cp. l. 57 πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν.

l. 88. λίαν εἰρημένος, ‘spoken in earnest.’ λίαν has the ι long or short, cp. P. V. 123 διὰ τὴν λίαν φιλόττητα βροτῶν, Eur. Tro. 68 μισεῖς τε λίαν.

ll. 89, 90. στόμα | τὸ Δίον. Cp. P. V. 654 ὡς ἂν τὸ Δίον ὄμμα λαφύσῃ πόθου.

l. 91. πάπταινε, ‘peer about,’ and so ‘be careful.’ Cp. Aesch. 1. 51 πάπταινε δ’ αὐτὸς μὴ τι πημανθῆς ὀδῶ. αὐθαδῖαν | εὐβουλίας, notice (1) the collocation of these two emphatic words, (2) the absence of the article which is used in 94, 5. Here the language is quite general, but the mere repetition of words which have been already used, limits them to a certain degree, hence the article. Αὐθαδία and εὐβουλία are almost synonymous with ὕβρις and σωφροσύνη.

ll. 95, 6. τὴν σοφὴν . . . σοφῶ, the use of the adjectives implies a compliment to Prometheus. He will be acting like himself in listening to Hermes. ἐξαμαρτάνειν may mean ‘to persist in error.’ Cp. Soph. Ant. 1026 foll. κείνος οὐκ ἔτ’ ἔστ’ ἀνήρ | ἄβουλος οὐδ’ ἄνολβος, ὅστις ἐς κακὸν | πεσὼν ἀκείται μηδ’ ἀκίνητος πέλει.

l. 97 to the end, Anapaestic Dimeters.

l. 97. *τοι* adds emphasis to *εἰδοῖσι*. So Soph. O. T. 746 *ὀκῶ τοι πρὸς σ' ἀποσκοποῦσα*.

l. 98. *ἐθώξεν*, 'urged.' Strictly the word is used of a hunter urging on his dogs with cries:—*ἀγγελίας* is cogn. acc. after it. Soph. Aj. 335 *οἶαν τήνδε θωύσσει βοήν*.

l. 99. *οὐδὲν ἀεικές*. These words answer the hint given in *σοφῶ γὰρ αἰσχρὸν ἐξαμαρτάνειν* l. 96.

l. 104. *αὐταῖς ῥίζαις*, 'roots and all,' lit. 'with the accompaniment of the very roots;' a common construction.

ll. 105 foll. 'And let him with angry surge, confound the sea wave, and the paths of the stars in heaven.' The nom. to *συγχώσειεν* is Zeus, the principal person in the thought. *τραχεῖ βοθίῳ* is a dat. of manner with *συγχώσειεν*.

l. 108. *ἄρδην* may mean 'raised aloft,' (*πετραία δ' ἀγκάλῃ σε βαστάσει*) but it seems preferable to take it='utterly.'

l. 109. *ἀνάγκης στερραῖς δίναις*, 'by iron eddies of compulsion,' i. e. by a 'whirlwind of irresistible force.'

ll. 111, 2. 'Such purposes and words, however, one may hear from madmen,' or better 'Such are the purposes and words of madmen, for us to hear them.' Thus *ἀκούσαι* is an epeexegetic infinitive, and *τῶν φρενοπλήκτων* forms the predicate.

l. 113. 'For in what respect does this man's fortune come short of frenzy.' The *μή* is not required; it repeats the negative notion implied in the question (cp. Soph. Ant. 443 *καὶ φημι δράσαι κοῦκ ἀπαρνοῦμαι τὸ μή*). *παρπαίειν* is literally 'to make a false stroke;' by a similar figure *παρακοπή* (from *παρακόπτω*) is used of madmen. For *τύχη*='a condition in life,' cp. Eur. Hel. 345 *τὰν χθόνιον τύχαν*='death.'

l. 114. *τί χαλᾷ μανιῶν*; 'In what respect has it (ἡ τοῦδε τύχη) respite from madness?' Cp. P. V. 256 *αἰκίζεται τε κοῦδαμὴ χαλᾷ κακῶν*.

l. 115. *ἀλλ' οὖν ὑμεῖς γ'*, 'but do you then.' The *οὖν*=

'if such is his determination,' and γ' enforces the contrast between Prometheus and the Chorus. In this play the chorus is composed of Nereids who have come from the home in Ocean to sympathize with Prometheus, and listen to his sorrows.

l. 117. $\mu\epsilon\tau\acute{\alpha}$ $\pi\omicron\iota$ $\chi\omega\rho\epsilon\acute{\iota}\tau\epsilon$, 'remove to some different place.' $\mu\epsilon\tau\acute{\alpha}$ in composition implies change, e.g. $\mu\epsilon\tau\acute{\epsilon}\gamma\eta$ 'changed his mind,' etc. Here the word is separate from $\chi\omega\rho\epsilon\acute{\iota}\tau\epsilon$ by *imesis*. Cp. Eur. Hel. 106 $\kappa\alpha\iota$ $\xi\acute{\upsilon}\nu$; $\pi\acute{\epsilon}\rho\sigma\alpha\varsigma$ $\alpha\acute{\upsilon}\tau\omicron\varsigma$ $\acute{\alpha}\nu\tau\alpha\pi\omega\lambda\acute{o}\mu\eta\nu$.

l. 120. foll. 'Say something else, and urge me (to do something) to which you will persuade me.' $\kappa\alpha\iota$ $\pi\epsilon\acute{\iota}\sigma\epsilon\iota$ 'persuade as well as urge.' With $\pi\alpha\rho\alpha\mu\upsilon\theta\omicron\upsilon$ an infinitive must be supplied such as $\pi\omicron\iota\epsilon\acute{\iota}\nu$.

l. 122. $\tau\lambda\eta\tau\acute{o}\nu$ is predicate, 'unendurable is this word which you have drawn into your speech.' $\pi\alpha\rho\epsilon\sigma\upsilon\rho\alpha\varsigma$ 'have dragged in,' and so 'have spoken unseasonably.' This was not 'the time for such a word' as desertion.

l. 123. $\kappa\alpha\kappa\acute{o}\tau\eta\tau'$ $\acute{\alpha}\sigma\kappa\epsilon\acute{\iota}\nu$, 'to practise baseness.' The expression is metaphorical, being borrowed from the practising of athletes, i. e. from such a phrase : $\pi\acute{\epsilon}\nu\tau\alpha\theta\lambda\omicron\nu$ $\acute{\alpha}\sigma\kappa\epsilon\acute{\iota}\nu$ comes $\kappa\alpha\kappa\acute{o}\tau\eta\tau'$ $\acute{\alpha}\sigma\kappa\epsilon\acute{\iota}\nu$, $\epsilon\acute{\upsilon}\sigma\epsilon\beta\iota\alpha\nu$ $\acute{\alpha}\sigma\kappa\epsilon\acute{\iota}\nu$, etc.

l. 126. For $\nu\acute{o}\sigma\omicron\varsigma$ cp. supra l. 34.

l. 127. $\acute{\alpha}\pi\acute{\epsilon}\pi\tau\upsilon\sigma\alpha$ = 'I reject.' In verbs expressive of strong emotion, the aorist is often found in Greek where we should use the present. So $\acute{\alpha}\pi\acute{\epsilon}\pi\tau\upsilon\sigma\alpha$ is constantly found, e.g. Eur. Hec. 1276; Hipp. 614; Iph. Taur. 116 Tr. 662; Hel. 670, etc. So less frequently $\eta\gamma\upsilon\sigma\alpha$ for $\alpha\acute{\iota}$. Cp. also Soph. Aj. 693 $\xi\phi\rho\iota\zeta'$ $\acute{\epsilon}\rho\omega\tau\iota$, $\pi\epsilon\rho\iota\chi\alpha\rho\acute{\eta}\varsigma$ δ' $\acute{\alpha}\nu\epsilon\pi\tau\acute{\alpha}\mu$. The reason seems to be that the Greek present has something of an inceptive or durative nature (= 'am beginning to do,' 'am doing,') which is avoided by the use of the aorist.

l. 129. $\pi\rho\acute{o}\varsigma$ $\acute{\alpha}\tau\eta\varsigma$ $\theta\eta\rho\alpha\theta\epsilon\acute{\iota}\sigma\alpha\iota$. Cp. infra l. 135, $\acute{\alpha}\tau\epsilon$ is (

the spirit of infatuation which leads men to commit error, (2) misfortune. The first is the older and Homeric sense. Aeschylus constantly uses the word; thus we find *ἄτης πέλαγος*, Suppl. 470, *ἄ. στάχυν* Pers. 821, *ἄ. ἄρουρα* S. c. T. 601, *ἄ. κύμασι* Prom. V. 886, *ἄ. θέλλαι* Ag. 819, etc.

l. 131. *Ζεύς* is answered by *αὐταὶ δ'*, κ.τ.λ. 133. *ἀπρόσπτον* by *εἰδυῖαι γάρ*, κ.τ.λ. l. 134.

l. 132. *μὴ δῆτ'*, sc. *εἶπητε*. *αὐταὶ δ'*, sc. *εἰσβάλλετε*.

l. 137. *καὶ μὴν*, 'and verily,' introducing a new feature into the action.

l. 138. *σεσάλευται* the perfect of a completed act 'has been rocked,' i.e. 'totters all over.' Cp. l. 146 *ξυντεάρακται δ' αἰθήρ πόντω*, 'sea and sky are a mingled mass.'

l. 139, foll. 'And hard by (*para-*) the bellowing roar of thunder is moaning; bright wreaths of lightning are flashing out; and whirlwinds are rolling up dust.' *ζάπυροι* = *διάπυροι*, as in Aeolic *ζά=διά*.

l. 145. *στάσιν ἀντίπνον ἀποδεικνύμενα*, 'showing forth the conflict of their opposing blasts.' *ἀποδ.* in the middle is 'to give a sample of something which is one's own.'

l. 146. *ρίπή*, 'swing' or 'rush,' from *ρίπτω*, here means no more than 'storm.'

l. 148. *ὦ μητρὸς ἐμῆς σέβας* = 'O earth;' for the mother of Prometheus was *Θέμις καὶ Γαῖα*, *πολλῶν ὀνομάτων μορφὴ μία* cp. P. V. 210. With this final address to the elements Prometheus ends as he had begun. Cp. P. V. 88 foll. *ὦ δῖος αἰθήρ, καὶ ταχύπτεροι πνοαὶ, | ποταμῶν τε πηγαί, ποιτῶν τε κυμάτων | ἀνήριθμον γέλασμα, παμμῆτορ τε γῆ, | καὶ τὸν πανόπτῃν κύκλον ἡλίου καλῶ | ὕδισθέ μ', οἶα πρὸς θεῶν πάσχω θεός.*

3.

1. 1. ὁ τοι κατόπτῃς. For τοι cp. Aesch. 2. 78. Here it introduces a fresh personage on the stage. The Chorus which consists of Theban maidens is divided into two halves, each of which speaks three lines. στρατοῦ perhaps better taken with πειυθῶ, 'news concerning the army,' cp. Soph. Ant. 11 μύθος φίλων, though κατόπτῃς στρατοῦ is of course permissible.

1. 3. 'With haste plying (*lit.* pursuing) the speeding joints of his feet.' χνόαι are strictly the boxes of the axles in a wheel, and here the word is used metaphorically to express the joints on which the feet play, as on an axle. διώκων means no more than 'moving in haste.' Cp. Pers. 84 Σύριον ἄρμα διώκων, Eum. 381 διώκουσ' ἄρτυρον πόδα.

1. 4. After ὅδε supply ἦκει. καὶ μὴν is a common formula to signify the entrance of a fresh personage. Cp. Soph. Ant. 526, 7 καὶ μὴν πρὸ πυλῶν ἦδ' Ἰσμήνη | φιλάδελφα κάτω δάκρυ' εἰβομένη, where, as here, the verb is omitted.

1. 5. εἰς ἀρτίκολλον, 'at the fit moment,' *lit.* 'at the right joint in the matter,' ἀρτι—κολλάω. μαθεῖν after ὅδ' (ἦκει) Cp. Soph. O. C. 12 μανθάνειν γὰρ ἦκομεν.

1. 6. καὶ τοῦδ', 'his,' as well as those of the κατόπτῃς. οὐκ ἀπαρτίζει. These words can hardly be translated. They mean 'does not make fit or equal;' and how can this be applied to πόδα? There is no reason why haste should make a man's steps unequal. Hence Hermann reads οὐ καταρτίζει, 'does not make slow.'

1. 7. λέγομι' ἄν=a modified future, 'I will tell.' εἰδῶς εὔ. This order is not uncommon. Cp. Ag. 908 εἶπερ τις, εἰδῶς γ' εὔ τόδ' ἐξείπον τέλος, Soph. Aj. 18 καὶ νῦν ἐπέγνωσ εὔ, O. T. 303 μαθόντες εὔ, etc. τὰ τῶν ἐναντίων, 'all that concerns the enemy.'

l. 10. πόρον δ', δέ has here a strongly adversative sense = λά: so οὐδ' = ἀλλ' οὐ in Soph. El. 132 οὐδ' ἐθέλω προλιπεῖν τάδε.

l. 11. σφάγια are the sacrifices which would be offered at the beginning of any battle, or even of any enterprise. λά = 'favourable.'

l. 12. λελιμμένος, 'eager for;' only the perfect participle seems to occur in good writers.

l. 13. 'Cries aloud like a serpent, screaming at mid-day,' lit. 'with mid-day screams.' Some serpents were thought to be excited by the mid-day heats into an unusual degree of fierceness. Cp. Virg. Georg. 3. 425.

l. 14. θείνει δ' ὀνειδεῖ, 'lashes with reproach.' Cp. Soph. 724 εἴτ' ὀνειδεσιν ἤρασσον. Οἰκλείδην = Amphiarus.

l. 15. σαίνειν, '(saying) that he desires to avert.' σαίνειν nfn. after θείνει δ' ὀνειδεῖ. The word is properly used of an animal wagging its tail; then it has the derived meaning = 'to fawn on' or 'pay court to.' Here 'to pay court to,' is = 'to attempt to soften or avert.' S. c. T. 704.

l. 17. τῷ. The article is here used, *more Homeric*, = demonstrative pronoun. Cp. Ag. 7 ἀντολάς τε τῶν, m. 2 ἐκ δὲ τῆς Θέμιν. In Attic prose this use is confined to the phrase ὁ μὲν—ὁ δέ.

l. 18. κλάζουσι φόβον, 'clash out fear.' φόβον is acc. cogn.

l. 20. φλέγονθ' ὑπ' ἄστροις, 'blazing with constellations.' with dat. here is little more than a periphrasis for the —as is often the case in later Greek. The prep. is perhaps due to the intransitive use of the verb φλέγειν.

l. 22. πρέσβιστον ἄστρον, 'most glorious among constellations.' In Pindar Ol. 1. 9 ἄστρον is used of the sun. Ἔ' ἀλίου σκόπει | ἄλλο θαλπνότερον . . ἄστρον ἐρήμας δι' αἰθέρος. νυκτὸς ὀφθαλμός, cp. Pindar Ol. 3. 35 διχόμηνης ὄλον τάρματος | ἐσπέρας ὀφθαλμὸν ἀντέφλεξε Μῆνα.

l. 23. τοιαῦτ' ἀλύων refers to the ὑπέρφρον σῆμα. The ice on the shield is regarded as a declaration in words.

l. 25. It is doubtful whether we ought to regard *χαλιῶν* as gen. after *κατασθμαίνων*, and *μένει* as dat. of manner—‘like a horse struggling against the bridle with might.’ Cp. Eum. 651 *οὐδὲν ἀσθμαίνων μένει*. (The word *κατ.* does not occur elsewhere, but analogy would be in favour of a gen. after it.) Or we may join *χαλιῶν μένει*, ‘like a horse struggling against his strong curb.’ Cp. Ag. 237 *βία χαλιῶν τ’ ἀναύδα μένει*.

l. 26. *κλύων* is a correction for *μένων* which has the authority of the best MSS.

l. 28. *κλήθρων λυθέντων* gen. absol.

l. 30. ‘It is not their devices which make wounds.’ τὰ σήματα, ‘the devices which men wear.’ The formation of such compounds as *ἐλκοποιά* is difficult of explanation. The first part of the word is *ἐλκος* and this appearing in the pure stem would be *ἐλκος-ποια* or *ἐλκος-ι-ποια*. But *ο* is so common in the first half of compounds (cp. *οἰκοδόμος* etc.) that it was used even in cases where according to the strict laws of derivation it had no place.

l. 32. *νύκτα ταύτην*. Grammatically these words have been attracted into the case of *ἦν*. Cp. Virg. Aen. i. 573 ‘urbem quam statuo, vestra est,’ but they really form the nom. to *γένοιτο* and are taken up again in *ἡ ννοία*. ‘And as to this night which . . .’

l. 34. *ἡ ννοία* = *ἡ ἐννοία* the ‘device’ or ‘fancy.’ The old reading was *ἡ νοία* = *ἡ ἀνοία* ‘the folly.’ The length of the final *α* is remarkable; the usual form of the word is *ἐννοιά*. *τινί* ‘for some one.’ This significant use of *τις* is not uncommon. Soph. Aj. 1138 *τοῦτ’ εἰς ἀνίαν τοῦπος ἔρχεται τινι*, Ant. 751 *ἦδ’ οὖν θανείται καὶ θανούσ’ ὀλεῖ τινα*.

ll. 35, foll. ‘For if, when dead, night were to fall upon his eyes, then surely for him who bears it, this proud device would be rightly and justly named, and to his own destruction will he utter this haughty prophecy.’

l. 41. τὸν Αἰσχύνῃς θρόνον | τιμῶντα, 'honouring the throne of Shame.' Cp. Ar. Nub. 995 αἰδοῦς ἄγαλμα. And so βάθρον Δίκης, θέμεθλα Δίκης.

l. 43. αἰσχροῦν γὰρ ἀργός, 'slow to evil.' For the gen. cp. Eur. Iph. Aul. 1000 ἀργός ὦν τῶν οἰκόθεν. It is perhaps due to the substantive concealed in ἀργός = ἀεργός.

l. 44. σπαρτῶν δ' ἀπ' ἀνδρῶν. The σπαρτοὶ ἄνδρες are the men sprung from the dragon's teeth sown by Cadmus at Thebes, the greater part of whom were slain, but the survivors were the ancestors of some of the noblest families at Thebes. These were also called ἑσπαρτοί, so that Σπ. sometimes = Θηβαίοι. Cp. Eur. H. F. 4-7.

l. 45. κάρτα δ' ἔστ' ἐγγώριος, 'and truly is he of the oil.' Cp. S. c. T. 658 ἐπώνυμψ δὲ κάρτα, Πολυνείκη λέγω, b. 922 κάρτα δ' εἶσ' ὄμαιμοι.

l. 46. For the metaphor, cp. Eur. Suppl. 330 ἄλλα βλήματ' ἐν κύβοις βαλεῖν (sc. Ἄρεος), Rhés. 183 ψυχὴν προβάλλοντ' ἐν κύβοισι δαίμονος, etc.

l. 47. Δίκη δ' ὄμαιμων, 'Justice his kinswoman,' i. e. the right or obligation of consanguinity; i. e. Thebes was especially the mother of the Σπαρτοί, and therefore had a peculiar claim upon Melanippus. Schol. τὸ τῆς συγγενείας δίκαιον στέλλει αὐτὸν εἰς τὴν μάχην.

ll. 49, foll. 'May the gods then grant that my champion be successful, since he goes forth to fight for a righteous city; but I fear on behalf of my friends to behold the murderous doom of them perishing.' ἀμόν: ἀμός and ἀμός must be distinguished; ἀμός is Doric for ἀμέτερος, ἀμός is Attic for ἔμός. νυν takes up Δίκη δ' ὄμαιμων, etc. τρέμω δ', .τ.λ., the order is τρέμω δ' ὑπὲρ φίλων, ἰδέσθαι αἵματηφόρους ὄρους ὀλομένων.

l. 53. οὕτως, 'so as you pray.'

l. 55. γίγας ὄδ' ἄλλος, 'another earth-born (hero) this.'

γίγας=γηγενής, cp. P. V. 1. 68 note. The words are in apposition to Καπανεύς.

l. 56. ὁ κόμπος δ' οὐ κατ' ἄνθρωπον φρονεῖ, lit. 'his boast is more than human in its thought.' φρ. κατ. ἀνθ. is to have such thoughts as become a man. Cp. Pers. 820 οὐχ ὑπέρφου θνητὸν ὄντα χρὴ φρονεῖν.

l. 58. θέλοντός τε . . . καὶ μὴ θέλοντος, 'willing or not willing.' Cp. Soph. Ant. 328 εἰάν ληφθῆ τε καὶ μὴ, Eur. Suppl. 498 ὤμωσεν πόλιν | πέρσειν, θεοῦ θέλοντος ἦν τε μὴ θέλῃ.

l. 60. Ἔριν, i. e. the thunderbolt. σχεθεῖν, though an aorist, has the force of a future. It is a question whether πέδοι or πέδω should be read. πέδω has the greater MSS. authority, and is certainly defensible. Cp. Soph. Tr. 789 χθονὶ | ρίπτων ἑαυτόν.

l. 61. τὰς δ' ἀστραπάς. The article is derisive. 'Your lightnings,' etc., i. e. the lightnings of which men talk.

l. 62. προσήκασεν. The aorist is used, among a number of historic presents, to bring out a particular utterance.

l. 64. διὰ χερῶν ὀπλισμένη, 'held in his hands.' Cp. Eur. Bacch. 733 θύρσοις διὰ χερῶν ὀπλισμένα.

l. 66. The construction is broken by the insertion of a second main sentence into the first. Instead of saying, 'Send some one to meet such a man,' or 'whom will you send to meet,' etc.; the sentence runs, 'For such a man send . . . who will meet him?' etc. For the dat. cp. S. c. T. 470 καὶ τῷδε φωτὶ πέμπε τὸν φερέγγυον | πόλεως ἀπείργειν τῆσδε δούλιον ζυγόν.

l. 68. καὶ τῷδε κέρδει, κ. τ. λ., 'and by this gain is fresh gain brought to the birth.' κέρδει=by the boasting of Capaneus which he counts gain. κέρδος, gain for the Thebans. For the metaphorical use of τίκτω, cp. Soph. El. 235 μὴ τίκτειν σ' ἄταν ἄταις.

l. 69. τῶν τοι ματαίων. τοι is here used to introduce a general sentiment, a very common use. Cp. P. V. 275

ταῖτά τοι πλανωμένη | πρὸς ἄλλοτ' ἄλλον πημονή προσιζάνει.
 ἄνδράσιν must be taken with γίγνεται.

l. 72. κάπογυμνάζων στόμα, 'and freely exercising his mouth.' The expression is a metaphor borrowed from athletes exercising. The simple verb is common in Aeschylus, in a metaphorical sense. P. V. 592 τοὺς ὑπερμήκεις δρόμους | Ἥρα στυγητὸς πρὸς βίαν γυμνάζεται, Ag. 540 ἔρωσ πατρώας τῆσδε γῆς σ' ἐγύμνασεν; So in Latin a slave is called *gymnasium flagri*.

l. 74. Ζηνὶ after πέμπει, 'sends up into heaven to Zeus loud swelling words.'

l. 75. ξὺν δίκῃ, 'as justice demands.'

l. 77. τοῖς ἡλίου. When a cretic (—) word, or combination of words, occurs at the end of the line and detached from the rest of the verse, the syllable immediately preceding is short, e. g. ἀνδρᾶ πυρφόρον, but not ἀνδρὸς πυρφόρον. But when the word immediately preceding the cretic (—) is a *monosyllable which can begin a line* (καί, the article, ποῦ, ποί, prepositions, etc.) it may be *long*. Hence εἰς οὐρανόν, τὸν πυρφόρον, τοῖς ἡλίου, are regular.

l. 78. ἐπ' αὐτῷ, 'against him.'

l. 79. αἰθῶν . . . λῆμα, 'fiery in disposition.' Cp. Eur. Rhes. 499 λῆμ' ἀρκοῦντως θρασύς. When λῆμα is used in the voc. case, the adj. seems as a rule to be in agreement with it; e. g. Soph. O. C. 960 ὦ λῆμ' ἀναιδές. Πολυφόντου βία, 'the mighty Polyphontes.' Such circumlocutions are common in poetical language, from Homer downwards. Cp. Homer ἱερὸν μένος Ἀλικίνοοιο, etc.; Soph. Οἰδίπου κἀρα, Δανάας δέμας, etc. Sometimes the adjective is used instead of the genitive, Soph. Ant. 899 ὦ κασίγνητον κἀρα.

l. 81. εὐνοίαισι is a dative with τέτακται. There is no need to repeat συν from the second clause, though a preposition is sometimes omitted in the first of two

coordinate clauses. εὐνοιαί = good feeling realised in actions.

4.

l. 1. κακῶν πέλαγος: for the metaphor, cp. P. V. 1015 κακῶν τρικυμία. ἔρρωγεν, cp. Soph. Tr. 852 ἔρρωγεν παρὰ δακρύων.

l. 2. The datives go with the verb ἔρρωγεν, = 'has broken out upon.' Cp. supra P. V. 1. 71 πᾶσιν ἀνέστη θεοίς, and note. πρόπαντι, 'all,' from end to end. So πρόπαν ἡμαρ, 'through all the hours of the day.'

l. 4. συμφορὰ πάθους, 'a grievous calamity:' the gen. is descriptive. Cp. Pers. 602 δαίμονα τύχης, Soph. El. 19 ἄστρων εὐφρόνη.

l. 5. 'So as to counterpoise these (evils) even twice in the balance.' For the metaphor, which is not uncommon, cp. Soph. El. 119 μούνη γὰρ ἄγειν οὐκ ἔτι σωκῶ | λύπης ἀντιροπον ἄχθος, O. T. 961 σμικρὰ παλαιὰ σόματ' εὐνάζει ῥοπή.

l. 8. κακῶν ῥέπουσαν ἐς τὰ μᾶσσονα, 'inclining to the greater among evils.' For the metaphor see the preceding note. ῥέπειν, with εἰς, has two meanings: (1) 'to incline towards a certain direction,' and so 'to turn out good or evil,' etc.; (2) 'to devolve upon,' Aesch. Choeph 240 τὸ μηρὸς ἐς σέ μοι ῥέπει | στέρρηθρον. For μᾶσσονά, in the sense of 'greater,' cp. Soph. O. T. 1301 τίς ὁ πηθήσα | μείζονα δαίμων τῶν μακίστων.

l. 9. φύσιν, like ψυχὴν, and εὐγένειαν in the next line, i acc. of reference after the adjective.

l. 11. ἐν πρώτοις is equivalent to an adjective, and therefore takes πίστιν in acc., though πρῶτοι πίστιν, i allowable, would be a very unusual construction for πρῶτοι πίστει. The dat. ἀνακτι depends on πίστιν.

1. ξυμφορᾶς κακῆς: the gen. is to be connected with
2. Cp. Soph. O. T. 1347 δειλαίε τοῦ νοῦ τῆς τε συμ-
 ἴσον. We find οἱ ἄ γὰρ τάλαινα, οἴμοι τάλαινα, and οἴμοι
 s, El. 1143 οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς | ἀνω-
 υ.
3. The island is Psyttaleia. πρόσθε Σαλαμίνος τόπων,
 οἴη of Salamis; the periphrasis of the gen. with
 s common in Aesch.—Pers. 796 ἐν Ἑλλάδος τόποις,
 11 ἐν Αἰλίδος τόποις, etc. The distance from Psytta-
 Salamis is five stades.
4. Waste and rocky places were the chosen haunts
 1, Eur. Iph. Taur. 1126 Πᾶν οὐρειος, Soph. Aj. 695 ὦ
 Ἴαν, ἀλίπλαγκτε, Κυλλανίας χιονοκτύπου | πετραίας ἀπὸ
 s φάνηθι.
5. πέμπει, i. e. Xerxes. τούσδε, 'these' who perished,
 mber was about 400. ἐκ νεῶν φθαρέντες, 'destroyed
 their ships,' with their ships destroyed. ἐκφθαρεῖς
 night mean 'scrambling out of ships,' Ar. Pax,
 βθαρεῖς οὐκ οἶδ' ὅποι. ἐκ is due to a correction of
 εἴ. The MSS. have ἄν, but ὄτ' ἄν . . . ἐκσωζοῖατο is
 lowable, 'except in oratione obliqua, after another
 ve, where in oratione recta the subjunct. with ὄταν
 have stood.'
6. ἐκσωζοῖατο. These Ionic forms are found in all
 Tragg. Cp. Soph. O. T. 1274 ὄψοῖατο.
7. ἐναλίων πόρων, 'from the sea;' the gen. is partly
 3 -εκ- in ἵπεκσῶζοιεν. πόροι is naturally applied to
 a as the passage between one place and another.
8. κακῶς τὸ μέλλον ἱστορῶν, 'knowing the future ill.'
 um. 455 πατέρα δ' ἱστορεῖς καλῶς.
9. ναῶν. The gen. must be taken with μάχης.
10. φάρξαντες, i. e. οἱ Ἕλληνες.
11. For δέ at the end of a line, cp. Soph. Ant. 79 τὸ
 α πολιτῶν δρᾶν.

l. 26. **κυκλοῦντο**. Observe the omission of the augment. This occurs (1) in lyrical passages, (2) in the speeches of messengers, which have a kind of Epic tone in them. The omission is allowable in all three Tragg., though less frequent in Euripides than in Sophocles or Aeschylus. **ἀμηχανεῖν**, sc. **τοὺς Πέρσας**. Hence supply a nom. to **τράπουτο**, l. 27, **ἠράσσαντο**, l. 28.

l. 30. **τέλος** is adverbial, 'at last,' a common use. **ἐφορμηθέντες** sc. **οἱ Ἕλληνες**. **ἐξ ἑνὸς ῥόθου**, 'at one rush,' cp. **ἐξ ἀπροσδοκῆτου**, and the like.

l. 32. **ἕως** commonly takes the indic. aor. in past time, and the subj. with **ἄν** in future time. Sometimes, in poetry, **ἄν** can be omitted. **ἕως μάθης**, Soph. Aj. 555.

l. 33. **ὄρων**, 'watching,' not 'at the sight of,' which would be **ιδών**.

l. 34. Xerxes watched the battle from Mount Aegaleus, opposite Salamis. He sat there on a silver throne which was afterwards consecrated in the temple of Athena. **εὐαγῆ στρατοῦ**, 'in full view of the army.' The word **εὐαγῆς** occurs always in the fifth foot of the line, but the **a** is long. Cp. Eur. Suppl. 652.

l. 37. 'Forthwith giving orders to his land army.' **ἄφαρ** is a Homeric word, not common in tragedy.

l. 38. With **ἴησι** we may supply **αὐτόν**, or **στράτευμα** from the preceding line. **σὺν φυγῇ** instead of the more usual dative. Cp. Soph. O. C. 1663 **σὺν νόσοις ἀλγεινός**, O. T. 17 **σὺν γῆρα βαρεῖς**.

l. 39. **πάρα** = **πάρεστι**.

l. 40. Atossa attributes the defeat to the evil genius of the Persians. **φρενῶν**, '(cheated) of their purpose.' So **ψ. τιὰ ἐλπίδος, γνώμης**, etc. For **φρένες**, in this sense, cp. Soph. Aj. 649 **χῶ δεινὸς ὄρκος καὶ περισκελεῖς φρένες**.

l. 43. **βαρβάρων**, part. gen. with **οὔς**. Such a gen. is more common with **ἄσοι**.

l. 44. ὦν is masc. πράξειν, cp. Eum. 623 τὸν πατρός νόον πράξαντα.

l. 46. ναῶν is probably a partitive gen., and the construction is σὺ δ' εἶπέ ποῦ τάσδε ἔλειπες (τῶν) ναῶν αἶ, κ.τ.λ. but it is also possible to join εἶπέ and ναῶν, 'tell me with regard to the ships,' as Soph. El. 317 τοῦ κασιγνήτου ἰφῆς;

l. 47. οἶσθα; 'do you know how to?' cp. Eum. 85 ἀναξ ἰπολλον οἶσθα μὲν τὸ μάδικεῖν.

l. 48. ναῶν The Traggg. use both the Attic and Doric forms of the gen. sing. and plur. of ναῦς, i. e. νεώς and ναός, ὦν and ναῶν. We also find the Ionic form in gen. sing. νός.

l. 49. αἴρονται φυγήν, cp. Soph. Aj. 247 ποδοῖν κλοπὰν εἶσθαι = 'to steal away in flight.'

l. 50. στρατός, the land army in opposition to ναῶν ταγοί. As a 'noun of multitude' it can be divided, hence οἱ μὲν . οἱ δέ.

l. 52. ποιοῦντες : διώλλυντο must be repeated from διώλλυντο. The *general* condition of the army is expressed by ὥλλυντο, which is therefore put with στρατός. κρηναῖον ἕνος, 'water of the fountains;' γάνος is used of any *easing* liquid. Pers. 615 παλαιᾶς ἀμπέλου γάνος τόδε. Some of the remaining land force died of thirst in Aetolia, the rest, of whom the narrator was one, passed northward. κenoί, 'spent.'

l. 55. εὐμενεῖ ποτῶ, lit. 'with kindly drink.' The description is very apposite in the mouth of one of the thirsting Persians.

l. 57. ὑπεσπανισμένους | βορᾶς, 'scanted of food.' So Soph. 577 φόνου δ' Ἐρινὺς οὐχ ὑπεσπανισμένη. In Euripides the simple verb is frequent.

l. 58. θάνον = ἔθανον, cp. supra l. 26.

l. 59. ἀμφότερα γὰρ ἦν τάδε. It is easy to explain the

neuter by an ellipse of *κακά*. But even without this the neuter is tenable. Cp. Eur. Bacch. 201 *πατρίους παραδοχάς, ἄε θ' ὀμήλικας χρόνῳ | κεκτήμεθ', οὐδείς αὐτὰ καταβαλεῖ λόγος.*

l. 63. *νυκτὶ δ' ἐν ταύτῃ*, i. e. on the night of the day in which they arrived in Edonia. Cp. Soph. O. T. 1157 *ἔδοκ', ὀλέσθαι δ' ὄφελον τῆδ' ἡμέρᾳ*, i. e. 'on the day when I gave it.' *θεός*, or more definitely, Zeus, was regarded as the cause of all atmospheric changes, so that we even find *Ζεὺς ἐστὶν αἰθέρῃ*, Aesch. Frag. 443 D.

l. 64. *χειμῶν' ἄωρον*. The battle of Salamis took place quite early in the winter, before severe frosts were expected. *πήγνυσι*: observe how pictorial is the use of this historical present. Cp. Soph. O. T. 1031, where Oedipus is asking a question concerning his own childhood, *τί δ' ἄλλος ἴσχοντ' ἐν κακοῖς με λαμβάνεις*;

l. 65. *ἄγνωῦ Στρυμόνος*. The epithet may be due to the Persian veneration for rivers. But streams as being 'heaven-fed' would be 'holy'; so in other plays than the Persians, we have (P. V. 435) *παγαὶ ἀγνωρῶτων ποταμῶν*, (Frag. Incert. 304 D) *ἄγνωῦ νάματος*.

l. 66. *νομίζων οὐδαμοῦ*, 'thinking them of no account,' lit. 'thinking them nowhere.' So Soph. Ant. 183 *τοῦτον οὐδαμοῦ λέγω* = 'put him nowhere in the reckoning.'

l. 68. *πολλὰ θεοκλυτῶν ἐπαύσατο*, 'made an end of much calling on the gods.'

l. 70. *θεοῦ*, i. e. *ἡλίου*.

l. 71. *σεσωσμένος κυρεῖ*, 'reached safety.' The perf. participle of this verb is most in use. Observe that the line is wanting in caesura; cp. infra ll. 77, 87.

l. 72. *φλέγων γάρ, κ. τ. λ.*: the clause is an explanation of *πρὶν σκεδασθῆναι*.

l. 73. *διήκε*, lit. 'let go,' i. e. caused it to part asunder.

l. 74. *πίπτον* (i. e. *ἐπιπτον*), sc. those who were crossing.

l. 78. *οὐ πολλοί τινές*, 'some small number.' *τινές* makes the expression indefinite. It is common in Thucydides e. g. *ὀλιγοί τινες*, etc.

l. 79. *ἐφ' ἑστιούχων γαῖαν*, 'to the land which contains their hearth,' i. e. to their home. Cp. Soph. Ant. 1083 *ἑστιούχων ἐς πόλιω*.

l. 80. *ποθοῦσαν*, to be taken with *πόλιω*. *ποθεῖν*, like the Latin *desiderare*, means to feel the loss of any one, long for him when absent.

l. 83. *δαίμων*. No distinction is to be made between *θεός* and *δαίμων*, unless we must regard *δαίμων* as the deity of the royal house, in which case ll. 83, 84, should be given to Atossa rather than the Chorus. The MSS. are against any change.

l. 84. *ποδοῖν ἐνήλλου*. The metaphor is common. Soph. O. T. 263 *νῦν ἐς τὸ κείνου κρᾶτ' ἐνήλαθ' ἢ τύχη*, ib. 1300 *τίς ὁ πηθήσας . . . δαίμων . . . πρὸς σῆ δυσδαίμονι μοίρα*.

l. 85. *οἱ γὰρ τάλαινα, κ. τ. λ.*, cp. supra.

l. 86. *ἐμφανής*, 'clear to sight,' 'revealed, as it were, in bodily form.' The dream of Atossa is given earlier in the play, ll. 176-214.

l. 88. *ὕμεις*, i. e. the Chorus, who had bidden Atossa to pray to the gods to avert any calamity which might possibly be portended by her dream. She determines to follow their advice about the prayers, though the evil cannot any longer be averted. They judged the dream ill in so far as they did not see that the calamity had already happened.

l. 89. 'Since your declaration has determined it in this way.' *θεοὺς δὲ προστροπαῖς ἰκνουμένη, . . . δεύτερον δὲ χρῆ χράς | γῆ τε καὶ φθιτοῖς χείσθαι*, are the words of the Chorus, Pers. 216-219.

l. 92. *πέλανον* = *χοάς*. Cp. Choeph. 92 *χέουσα τόνδε πέλανον ἐν τύμβῳ πατρός*.

l. 93. *ἐπ' ἐξεργασμένοις*, lit. 'over a deed that is done,' i. e. over a calamity which has really happened. Cp. Ag. 1379 *ἔσθηκα δ' ἔνθ' ἔπαισ' ἐπ' ἐξεργασμένοις*, 'I stand where I struck him, and the deed is done.'

l. 94. *εἰ*, 'in the hope that,' follows on *ἦξω*. *πέλοι*, the optative implies that the hope is very faint.

l. 96. 'To confer faithfully together,' lit. 'to compare faithful counsels with faithful (counsels).'

l. 97. *ἐάν περ . . . μόλη*, i. e. if he come on the stage before Atossa has time to return from the palace with the offerings.

l. 99. *προσθήται*, 'bring on us.'

5.

l. 1. *ποιού χρόνου δέ*; 'But at what time?' The gen. of time, as also *εὐφρόνης* in the next line. There is not much difference between the use of the dat. and gen. for a point of time: but the dat. gives merely the date, *νυκτί*, 'by night:' the gen. denotes the space within which an occurrence happens, *νυκτός*, 'in the night.' The gen. is especially used of natural divisions of time.

l. 2. *λέγω*, 'I tell you.'

l. 3. 'And who among messengers could come with that swiftness?' *τόδε τάχος* = *ἔδε ταχέως*. The adverbial use of *τάχος* (with some qualifying word as *ὤς*, *ὄτι* and the like, or even alone), is not uncommon.

l. 4. *Ἥφαιστος* sc. *ἐξίκετο*. *Ἰδης*, the gen. is due to *ἐκ* in *ἐκπέμπων*.

l. 5. *ἀπ' ἀγγάρου πυρός*, 'from the courier flame,' i. e. beginning with the flame' (= 'lit by'). *ἄγγαρον* is said to be a word of Persian origin, = 'a mounted courier'

kept ready for conveying orders from stage to stage. Cp. Hdt. 8. 98. Others take ἀπ' as belonging to ἐπεμπεν by *imesis*; and ἀγ. π. as gen. after φρυκτόν.

l. 7. πανόν, 'a torch.' This form was used in older Attic; φανόν in the later writers. νήσον, i. e. Lemnos.

l. 9, foll. 'And towering on high so as to flash over the back of the sea, the mighty beacon travelling on a joyous errand, the pine-torch (went onward) announcing its golden light, like a sun, to the watch-towers of Makistos.' The sentence is very difficult: for (1) there is no verb, though the general context enables us to supply something like 'went onward' (or ἐγένετο with ὑπερτελής = 'it rose high;') and (2) ἰσχὺς πορευτοῦ λαμπάδος, and πεύκη, are in very awkward apposition. ἰσχὺς λαμπάδος is merely a periphrasis, like Πολυφόντου βία. πρὸς ἡδονήν, 'to bring delight.' So P. V. 502 δαίμοσιν πρὸς ἡδονήν. This seems better than to take πρὸς ἡδονήν, 'joyously,' like πρὸς βίαν, etc. By Makistos some mountain in Euboea is probably meant. Certainly it is not a man's name.

l. 14. παρήκεν ἀγγέλου μέρος, 'sent on his part in the message.' The neg. goes with μέλλων. . νικώμενος. Others translate 'did not omit,' taking οὔτι with παρήκεν.

ll. 15, 16. 'But from afar announces to the watchmen on Messapius that the beacon-light has come to the streams of the Euripus.' The subject is continued from the preceding clause = Makistos; Messapius, a mountain in Baeotia.

l. 21. πρὸς Κιθαιρῶνος λέπας, to be taken with ὑπερ-θοροῦσα.

l. 24. φρουρά, i. e. the watchmen on Cithaeron. πλέον καίουσα τῶν εἰρημένων, 'lighting it, i. e. (the beacon) more abundantly than those already described.' For these words Dindorf reads from Hesychius προσαιβρίζουσα

πόμπιμον φλόγα, 'sending into the air the co flame.'

l. 25. The lake Gorgopis was in the Isthmus Corinth.

l. 26. Aegiplanctus, a mountain in the Megarid. πλαγκτον is an adj. agreeing with *δρος*.

l. 27. 'Urged on the ordinance of flame, that it not needed (be absent)'; χαρίζεσθαι is Heath's citation for χαρίζεσθαι. The infin. is explanatory.

l. 29, foll. 'So as even (καί) to mount flaring by the promontory from which can be seen the Sargulf.' The infin. follows after πέμπουσι in l. 28. V promontory is thus described is not clear. For the construction of κάτοπτον πορθμοῦ, cp. Eur. Hipp. 30 πέτραν αἰτήν Παλλάδος, κατόψιον | Γῆς τῆσδε.

l. 32. Ἀραχναῖον αἶπος, a mountain in Argolis.

l. 34. οὐκ ἄπαππον ἰδαίου πυρός, 'not unfathered of fire on Ida,' i. e. derived by regular descent from beacon on Ida. The gen. is due partly to the priv notion, and partly to the substantive contained ἄπαππος.

l. 37. 'The first and the last conquer in the race, first and last are equally victorious; for though he reaches the goal, he derives his light by regular succession from the first. The omission of the article τελευταῖος is quite permissible. Cp. Thuc. I. 10. μεγίστας καὶ ἐλαχίστας, etc. Others translate καὶ τελευταῖον, 'though running last,' or 'running even to end.' Our ignorance of the torch-races from which metaphorical expression is taken does not allow us decisive in explaining the line.

l. 38. τέκμαρ τοιοῦτο σύμβολόν τε, 'such a sign proof.' τέκμαρ, a solemn sign, such as the constellation in the heavens. ξύμβολον, a sign from which one c

a conclusion (*συμβάλλει*), or which has been agreed upon. In Ag. 8 the beacon is spoken of as *λαμπάδος τὸ σύμβολον*.

l. 39. *ἀνδρός*, 'my husband.'

l. 41. *ἀποθαυμάσαι*, 'to wonder at much,' 'to take my fill of wondering at,' cp. Hom. Od. 6. 49 *ἄφαρ δ' ἀπεθαύμασ' ὄνειρον*. So *ἀπολοφύρασθαι*, *ἀποδύρεσθαι*, etc. In Latin we find *de* in the same sense, *demirror*, *debrugno*, etc.

l. 42. *ὡς λέγοις πάλιν*. The words, if the text is sound, must be translated 'so that I wish you would say them again.' A correction is *οὐς λέγεις, πάλιν*, in which *πάλιν* goes with *θέλοιμι*.

l. 44. *βοὴν ἄμικτον*, 'a cry which will not mingle,' i. e. a cry of triumph and defeat. *πρέπειν* in the sense of being, 'clear to the ear,' is uncommon. But cp. the transference from sight to sound in Soph. O. T. 186 *παῦν δὲ λάμπει*.

l. 45. These lines explain *ἄμικτον*. The cry of victory and defeat will not unite any more than vinegar and oil.

l. 46. 'You would speak of them as standing apart, not as friends.' *προσεννέπειν*, 'to give a name to,' cp. Ag. 161 *Ζεὺς, ὅστις ποτ' ἔστιν, . . . τοῦτό νυν προσεννέπω*.

l. 47. *ἄλόντων*, for the omission of the article see supra
l. 37. *δίχα* is to be taken with *ἀκούειν*.

l. 48. *συμφορᾶς διπλῆς*, the gen. depends on *φθογγάς*, 'cries arising out of a double calamity.'

l. 49. *οἱ μὲν*, 'the captives.'

l. 50. *ἀνδρῶν* is further defined by *κασιγνήτων τε καὶ φυλαμίων γερόντων* (= *τεκόντων*). To the latter *παῖδες* is added to bring out the contrast.

l. 51. *ἔλευθέρου | δέρης*. Cp. S. c. T. 517 *ταρφὺς ἀνέλ- λουσα θρίξ*, Ag. 547 *λειμώνιοι δρόσοι. ἀποιμώζουσι, cp. ἀποθαυμάσαι, l. 41.*

l. 53. *τοὺς δέ*, 'the captors.'

l. 54. πρὸς ἀρίστοισιν ὧν ἔχει πόλις, 'at breakfasts of such things as the city has.' ὧν is attracted into agreement with ἐκείνων, which must be supplied after ἀρίστοισιν.

ll. 55, 6. πρὸς οὐδέν . . . πάλιν, 'not according to any ticket given in turn, but as each caught up the lot which fortune gave,' i. e. the tired and hungry warriors do not sit down in turn by ticket, as would be the case at a public entertainment, but each seizes such food as comes in his way.

l. 58. ναίουσιν sc. the Greeks.

l. 59. ὡς δὲ δαίμονες . . . εὐφρόνην, 'like gods they will rest all the night without guard set.' The reading of the MSS. is δυσδαίμονες: the correction is due to Hermann.

l. 61. The Greeks are cautioned to regard the sanctities of the Trojan deities. The disastrous return from Troy was in part due to the impious conduct of Ajax Oileus. In the Persae, the overthrow of Xerxes is stated to be the result of his impious conduct towards the Grecian Gods, αἱ γῆν μολόντες Ἑλλάδ' οὐ θεῶν βρέτη | ἠδούοντο συλᾶν οὐδὲ πιμπράναι μεῶς (809, 10).

l. 64. πρότερον, i. e. before the return home.

l. 65. κέρδεσιν νικωμένους. The particip. agrees with the subject of the infin. πορθεῖν (αὐτούς), which must be supplied from στρατῶ. Temples would contain many valuable offerings.

ll. 66, 7. The order of words is δεῖ γὰρ (αὐτούς) θάτερον κῶλον διαύλου πάλιν κάμψαι, νοστήμου σωτηρίας πρὸς οἶκον. In διαύλου a metaphor is introduced, taken from races. The δίαυλος was a race to the end of the 'course' and back, and the Greek army have still to accomplish the return, θάτερον (κῶλον). νοστήμου σωτηρίας = 'safe return.' The phrase occurs more than once in Aeschylus—Pers. 783, Ag. 1211.

l. 68. θεοῖς ἀναμπλάκτης, 'guilty of sin against the ods.' This is Dindorf's correction for ἀναμπλάκτης.

l. 70. εἰ πρόσπαια μὴ τύχοι κακά, 'even if unexpected evils do not happen to them.' The sentiment is that if the Greeks outrage the Trojan Gods, they may expect to suffer the evils which have been inflicted on Troy, even if the wrath of heaven is not manifested in some new way.

l. 71. κλύεις. The optative is difficult. If it can be maintained it must be regarded as a quasi imperative = 'I would have you hear.' Others propose κλύεις.

l. 72. μὴ διχορρόπως ἰδεῖν, 'so as to see no wavering in the balance,' or better, taking μὴ διχορρόπως with κρατοίη, 'may the right prevail in the balance without any wavering, for all to see.'

l. 73. 'For in this (τήνδε is predicative) I have chosen an enjoyment made up of many blessings.' πολλῶν ἰσθλῶν is a gen. descriptive of ὄνησιν.

SOPHOCLES.

INTRODUCTION.

THE life of Sophocles falls within the fifth century B.C. and nearly fills it. He was born about 495 B.C., five years before the battle of Marathon, and lived on to the age of ninety, dying in the year 405 B.C. Thus his lifetime was contemporaneous with the period of Athens' highest glory; the struggle with the Persians took place in his boyhood; he lived through the brilliant administration of Pericles, and death took him from the sight of the overthrow of Athenian power at Aegospotami—(B.C. 404). Herodotus was perhaps his friend, before the colony was

founded at Thurii; he outlived Euripides; and his own son Iophon is said to have contested the tragic prize with him. He was a competitor against Aeschylus, and was known personally to Socrates, living, as it were, through two generations of men. Yet, long as his life was, few facts have come down to us of his personal history, deserving of credit. Biographies were not written till a later age, when reliable information was no longer to be obtained. We know from independent sources that Sophocles was one of the generals in the expedition against Samos (Thuc. i. 115 foll.); and also that he held the office of Hellenotamias or steward of the fund at Delos. Tradition, still current in the time of the writer of the Life of Sophocles, adds that he was the son of Sophillus, ('principe loco natus,' Pliny, N. H. 37. 11);—that he was trained in the best education which his time and city could produce, Lamprus and Aeschylus being among his masters;—that he was chosen when quite a youth to lead the choric dances in celebration of the victory of Salamis;—that owing to a weak voice he did not observe the custom of acting in his own plays, though on one occasion he took the part of Nausicaa, and also played the cithara in his drama of *Thamyris*;—that shortly before his death, his son Iophon brought a charge of incapacity against him before his tribesmen and was answered by the poet reading from his unpublished play of the *Oedipus at Colonus*, the splendid chorus in which the beauties of Colonus are celebrated, *ἐνθ' ἄ λειγία μινύρεται θαμίζουσα μάλιστ' ἀηδῶν χλωραῖς ὑπὸ βάσσαις*. O. C. 670;—that he died by a wonderful death, being as some said choked by eating unripe grapes, or perishing under too sustained an effort in reading his *Antigone*, or overcome with rapture at the announcement of a victory. A hint in Plato would lead us to the conclusion that he

joyed youth and age equally, not rejecting pleasure, but glad to obtain a settled calm. If we may trust Aristophanes, his closing years were not altogether free from avarice. Ion of Chios speaks of his genial temperament, and his life was regarded in antiquity as a signal instance of the blessings which the gods had it in their power to bestow upon their favourites:—

μάκαρ Σοφοκλέης, ὃς πολὺν βιοῦς χρόνον
ἀπέθανεν, εὐδαίμων ἀνὴρ καὶ δεξιός,
πολλὰς ποιήσας καὶ καλὰς τραγωδίας·
καλῶς δ' ἔτελεύτησ', οὐδὲν ἵπομείνας κακόν.

His dramas are pervaded by the settled calm of thoughtful spirit. He observed the greatness and the littleness of human life without being uplifted by the one, or dejected by the other. In a chorus of the *Antigone*, he praises the power and inventive genius of man, who is lord of the physical and animal world, of earth, and sea, and sky,—who makes his pathway in the sea, and shelters himself from storms,—who devises remedies against disease and has found out the secret of civic life. On the other hand, in the *Oedipus at Colonus*, he repeats the sad refrain of the older Lyric poets; the best were never to be born into the world; the next best, that a man, when born, should return upon his steps at once, for youth is foolish and age is solitary and full of pain. He dwells on the changes of life: yet he speaks of laws set up in heaven, which neither change nor decay. Contrasting the inward and the outward, he sets the intention against the act, and family love against ritual ordinances. Ritual observances receive their value from the spirit in which they are offered: in such matters one loving soul may represent a thousand. *Wisdom comes from within*, and a pure mind sees more of

the truth than a keen intellect ; *ψυχὴ γὰρ εὖνου καὶ φρονούσα τοῦδικον κρείσσω σοφίστου παντός ἐστιν εὐρέτις*. We may wander from the path of the world's justice in following the footsteps of God ; *ἀλλ' ἐς θεοὺς ὀρώντα κὰν ἕξει δίκης χωρεῖν κελεύη, κείσ' ὁδοιπορεῖν χρεών*.

Like Aeschylus and Euripides, Sophocles was a ready writer. We possess the titles of about 100 dramas though only seven have come down to us intact. It is impossible to state with certainty the order of the extant plays ; but in those belonging to the earlier period of the poet's life, so far as we can tell, the leading thought seems to be the folly of self-confidence. Thus Ajax, the 'bulwark of the Achaeans,' *φέρων σάκος ἤντι πύργον*, is brought low by the vengeance which his proud words have aroused, and confesses even of his bitter enemies the Atreidae—*ἄρχοντές εἰσιν, ὥστε πείθεσθαι*. Obedience is the law of nature and of man. Creon on the other hand, insisting on this very thesis of civil obedience, without due respect to the eternal laws, causes the ruin of his wife and son, and goes forth desolate to the end of life. This train of thought reaches its culmination in the Oedipus Rex. In the later dramas Sophocles dwells most on the purification which comes by suffering. Thus the far-famed Oedipus,—*ὄς τὰ κλείν' αἰνίγμα ἤδη καὶ κράτιστος ἦν ἀνὴρ*—is overwhelmed in calamity and hastens to shut himself off from daylight and the world ; but the exiled wanderer who begs his bread from day to day, 'asking little and obtaining less,'—*καὶ τό ἐξαρκούν ἐμοί*—is brought by the Dread Goddesses to home of his own, and received without the ordeal of death into his place of rest. Philoctetes passes years of solitary agony on Lemnos, to come forth as the destroyer of Troy and saviour of the Grecian army. Hence arises one great point of difference between Sophocles

and Aeschylus. The latter is ever searching for the finger of justice : with him all suffering is of sin, and all sin is voluntary ; only in his last great drama, the *Eumenides*, does he rise to the conception that the moral nature of the act depends on the intention of the doer. But Sophocles can speak of evils which are 'sufferings rather than doings.' Even Oedipus, who slew his father and married his mother, is not condemned by the avengers, because his actions were unconscious. Thus (1) the idea of an inherited curse, as the operation of an offended deity, is far less prominent in Sophocles than in Aeschylus. There are traces of it in the *Antigone* 856 *πατρώον δ' ἐκτίνεις τιν' ἄθλον*, and in the *Electra* 504 foll. *ἐπεὶ γὰρ Μύρτιλος ἐποντίσθη . . . οὔ ποτ' ἔλιπεν ἐκ τοῦδ' οἴκου πολύπονος αἰκία*, but in the later plays it does not occur at all. Oedipus and Philoctetes suffer rather from a *θεία τύχη* than from any sin of their forefathers. Again (2) the future life enters far more largely into the moral scheme of Sophocles than of Aeschylus. The justice which persists to the extirpation of a family scarcely needs to be continued beyond this life, but Oedipus and Antigone must gain their recompense in another world if at all.

Another point of contrast between the two great dramatists is to be found in their theology. In the older poet Zeus appears as the central figure, and the other deities are quite subordinate. In Sophocles this is by no means the case. In his choruses we have even an excess of polytheism. Thus in the first 'stasimon' of the *Oedipus at Colonus*, the famous ode beginning *εὐίππου ξένη τᾶσδε χάρας* (l. 668), the praises of Colonus lead to the mention of Dionysus, Demeter and Persephone, Aphrodite, the Muses, Athena, and Poseidon. Each deity has a peculiar blessing which none but he can bestow. In the *parodos* of the *Oedipus Tyrannus*, Zeus, Athena, Apollo and Artemis

are invoked to aid the city against Ares. Yet moral world Zeus is supreme: he alone is father eternal Laws: and the constant use of the word *δαίμων*, show that the polytheism of the chorus must be taken as representing the whole of the poet's point of view. He does not, like Aeschylus, seek to reform the morality of his time: he allows the old mythology and morality to stand side by side. A cultivated genius as his, would naturally have an awe of the gods and their nation and forefathers, but would also feel that there was something above and beyond them. Not so is the attitude of Socrates towards religion in the *Dialogues* of Plato.

Less prominent but still strongly-marked features in the poetry of Sophocles are his love of home, and his appreciation of the beauty of external nature. Oedipus, at the height of his prosperity in Thebes, does not forget that Corinth is his native city, and that 'it is very sweet to see the parents.' The Salaminian mariners who have been driven by Ajax to the Trojan shore long for a sight of 'holy Salamis.' And in the *Oedipus at Colonus* the poet has the same unfading glory over his own birthplace. So also is his appreciation of natural scenery. The severe economy of Greek art did not allow descriptions in tragedy, or even superlatives and epithets; but it is not true to say that the Greek eye was without a sense for beautiful scenes. The exquisite lines on the stream, not dried up even in summer, and the crocuses and daffodils, which in days gone by had gathered for the crown of the great goddesses Persephone and Demeter, the dells and thickets and songs of the nightingales, the vines and olives and bay trees, are evidence enough. And though this passage stands as a proof of the same power to appreciate natural scenery is seen elsewhere in a less degree. Thus Salamis is seen

Δίπλακτος εὐδαίμων as it would appear to one watching it from the heights above Athens. Sunium is clearly sketched—*γενοίμαν ἰν' ἕλαεν ἔπεστι πόντου πρόβλημι' ἀλίκλυστον*. So, too, similes and metaphors are often drawn from nature—from the devastation caused by a winter torrent, from Thracian winds blowing the sea into tempest, from waves breaking on a northern shore. The *πάνδυρτος ἀηδών* is the emblem of lamentation; there is no tone so fit as her's 'to falter forth a sorrow.' And to these examples many more might be added.

It remains to consider the language, the plots, and the characters.

(1). In his use of language Sophocles differs widely from Aeschylus and from Euripides. He is neither grandiloquent nor rhetorical. At first sight his style appears simple; further study shows a subtle eloquence at work, lifting words from their common use by peculiar arrangement and construction. In him, more than perhaps in any other writer, words receive a colour from the context, cp. the use of *δμαυλος* in O. T. 186 *στονόεσσα τέ γῆρως δμαυλος*: and at times it seems as if one construction were not intended wholly to exclude another e. g. O. T. 278 *τὸ δὲ ζήτημα τοῦ πέμψαντος ἦν Φοίβου διειπεῖν ὅστις εἴργασται τάδε*, where the construction of *ζήτημα* is difficult to determine. Inversions are not infrequent; both in the order of words, or in the use of the passive construction for the active. Adjectives are used freely: e. g. *τὰν γαμφώνυχα παρθένον χρησμοφδόν*. Prepositions are often used to define a relation more exactly—*τὸν παρ' αὐτῷ βίσιον, λόγος ἐκ Δανάων*. Alliteration (O. T. 371 *τυφλὸς τὰ τ' ὄτα τὸν τε νοῦν τὰ τ' ὄμματ' εἶ*), Parenchysis (Aj. 122 *δύστηρον ἔμπας καίπερ ὄντα δυσμενῆ*), and Asyndeton (El. 986 *συμπόνοι πατρί, σύγκαμν' ἀδελφῶ, παῦσον ἐκ κακῶν ἐμέ*), add to the emphasis. As a special peculiarity may be noticed

the division of lines in passages of more than ordinary intensity. Cp. *El.* 1220, etc.

(2) Sophocles introduced a third actor on the stage, and this innovation enabled him to improve the structure of the plot. At the same time he broke through the custom of writing in trilogies, and made each play complete in itself. Hence the necessity of a more rapid action, and the means of satisfying this necessity went hand in hand as it were. The old monotony quickly disappeared; and the development of the action instead of being quite subordinate became an element of interest in the drama. Assuming that the outlines of the story were known to the spectator, the poet strove to connect the various incidents together by a delicate nexus of cause and effect, reaching his highest point in the *Oedipus Tyrannus*. Scenes merely preparatory of other scenes are rare: everything is done with reference to the development of the main action, and the characters of the actors. This is the great difference between Sophocles and Euripides: for the latter often uses the plot for no other purpose than to provide situations calculated to affect the spectator.

A peculiar feature both of the language and the plot of Sophocles is his love of contrast. Not only does he contrast the will of man, and the purposes of God,—a contrast found in all Greek tragedy to a greater or less degree—but he was the first to introduce a contrast between his characters, using the third actor as a foil to the Protagonist. Thus *Ismene* is a contrast to *Antigone*; *Chrysothemis* to *Electra*. The same device appears in the arrangement of the scenes. In one scene of the *Oedipus Tyrannus*, *Jocasta* leaves the stage in triumph and scorn of the oracles of *Phoebus*; but in the next she is driven to suicide by the fulfilment of them: in th

Antigone Creon announces his ordinance only to hear that it has already been disobeyed. Further by assuming knowledge on the part of the spectators, and ignorance in his actors, the poet is enabled to use language in a double sense, the so-called 'irony' of Sophocles. This is especially the case in the *Oedipus Tyrannus*. Many expressions are put into the lips of Oedipus and Jocasta in order to place their ignorance and the dreadful effects of it in the strongest light. Thus Oedipus who has unconsciously slain his father and married his mother, says with regard to the former, 'I never beheld him,' and in the presence of the latter, 'Tis sweet to see the eyes of parents,' whereas the spectator knows that both assertions in the mouth of the speaker have a dreadful falsity. The peculiar nature of the plot in this play, which centres round actions done in ignorance, made this verbal contrast at once more easy and more telling. Something of a similar kind may be found in other poets besides Sophocles.

(3). With a more rapid action, and greater number of actors, Sophocles was enabled to pass far beyond Aeschylus in the delineation of character. The old stately, perhaps at times stilted, characters pass away: and in their place we find a number of personalities, ideal, as all dramatic characters should be, but distinct and individual. The characters of Sophocles admit of separate study, as developments of a human soul under certain circumstances, so arranged as to bring out the strong or weak points; in Aeschylus, as we have seen, Clytemnestra was perhaps the only character which could be so studied. We can trace Antigone through her mood of hot indignation against the unrighteous decree depriving her brother of sepulture, her lofty defiance of the tyrant in the name of higher laws laid down by Zeus

and Justice, to the last farewell of life, when her nature becomes more tender as death grows nearer, and the promise of youth is darkened. Or we may watch Ajax *πελώριος Αἴας*, who was the mightiest hero at Troy save only Achilles, and towered above all in the field, stricker with madness, overwhelmed with shame, and at last confessing with humility his error, and bowing to authority before he passes from life. The lately-frenzied hero sitting among slain sheep and oxen becomes the centre of the deepest pathos, as one by one the rough casings are removed, and the tender heart displays itself to wife and child and comrades. Or again we may take Oedipus and observe how his fortunes are bound up with his character. He is confident in his own powers, impatient of contradiction, headstrong and impetuous, and so the more fitted to run blindly into the very snare which he sought to avoid. And the pathos of his fall is heightened by his patriotism, his fatherly care for his people, and his love for his children. In all his suffering he never loses the consciousness of his own royal nature: but the impetuosity gradually subsides as he comes nearer to his peaceful end, though it breaks out fiercely in the scene with his unnatural son Polynices. The assurance grows clearer, that he is not as other men are his sufferings have brought him nearer to the Higher powers, and the 'smell of sacred fire is upon him.' No less interesting are Deianira, Electra, and Philoctetes: The same care in delineation can be traced in the characters of the second class, such as Ismene and Chrysothemis, the timid and prudent sisters of Antigone and Electra; or in Neoptolemus, Ulysses, Haemon and Creon. Of himself Sophocles declared 'that he describe *men* as they ought to be, Euripides described them as *they were*.'

I.

l. 2. *νύν*, with the imperat. Cp. Aesch. 2. 54. The particle connects the line with *πάντ' ἔγωγε κ. τ. λ.*

l. 3. *καὶ μὴν*. 'And verily.' Tecmessa explains the absence of the child. *φόβοισι*, dat. of cause. Observe the plural which conveys the notion of constant, harassing fear. *ἔξελυσάμην*, middle, 'I caused him to set at liberty.'

l. 6. *δαίμονος* must be taken with *πρέπον*. 'It would have suited my unhappy fate.' *δαίμων*, = Lat. genius, is the spirit which was supposed to be born and die with each individual man. The gen. is used because *πρέπον* is = *ἄξιον*.

l. 7. *τοῦτό γ' ἀρκέσαι*, 'so as to render this service,' explanatory infinitive to *ἐθύλαξα*.

l. 8. *ἐπήνεσα*. This use of the aorist is noticeable. It denotes that the praise is called forth instantaneously, and completely, so that what is present is spoken of as past. Cp. El. 1322 *σιγῶν ἐπήνεσα*, ib. 668 *ἔδεξάμην τὸ ἠθέν*. Aesch. 2. 127. So *ἀπέπνυσα*, *ἀπόμοσα* etc.

l. 9. The repetition of *ἄν* is not uncommon. As to position *ἄν* is usually placed after the emphatic words, *ὡς ἐκ τῶνδε* literally 'as following from this' = 'since this is so.' For *ὡς* cp. Aj. 281 *ὡς ὧδ' ἐχόντων τῶνδε*.

l. 11. *προσπόλοις φυλάσσεται* = *ὑπὸ προσπόλων φυλάσσεται*. This use of the dative for the agent is poetical: in prose we find it only with the perfect tense or participle, with few exceptions, e. g. Xen. An. 6. 2. 27 *φυλαττόμενοι ἱκανοὶς ὑύλαξιν*.

l. 12. *μὴ οὐ* can only be used after a preceding negative which is here represented by *μέλλει*. *ἔχειν* with a

substantive is a common periphrasis for a verb e. g. *θήραν ἔχειν* = *θηρᾶν, ὕβριν ἔχειν* = *ὑβρίζειν*, etc.

l. 13. *προσπόλων*. The gen. depends on *σύ*, the suppressed antecedent to *ὅστις*.

l. 14. *χερσὶν εὐθύνων*. These words bring out the infant helplessness of the child, and thus add to the pathos of the situation.

l. 15. *λελειμμένῳ λόγου*, 'lingering behind my command,' and so neglecting it. Cp. Eur. Or. 1085 *ἢ πολὺ λέλειψαι τῶν ἐμῶν βουλευμάτων*. The gen. is due to the notion of neglect, or falling short of.

l. 16. *ἐγγύθεν*, 'close at hand.' Cp. the Homeric expression, *σχεδόνθεν ἐλθεῖν*. The literal meaning of the adverb ('from near') is not to be pressed.

l. 17. *αἶρε*, 'lift him.' The engine on which Ajax has been wheeled out (*ἐκκύκλημα*) was higher than the stage. *οὔ* is not unfrequently put out of its proper place in order to gain force. Cp. El. 905 *δυσφημῶ μὲν οὔ*, ib. 1036 *ἀτιμίας μὲν οὔ*.

l. 18. *νεοσφαγῆ φόνον* = 'havoc of newly-slain creatures.' Ajax is sitting amid the carcasses of the animals.

l. 19. *τὰ πατρόθεν*, 'in his fatherhood.' For the use of the adverb, cp. O. C. 527 *ἢ μητρόθεν, ὡς ἀκούω, κ. τ. λ.*

l. 20. *αὐτόν* is the acc. after *πωλοδαμνεῖν*, and also acc. before *ἐξομοιοῦσθαι*. *πωλοδ.* is simply 'to train,' but the metaphor gives liveliness to the word. *φύσιν* is acc. of respect with *ἐξομοιοῦσθαι*.

ll. 22, 3. *γένοιο*. Optative without *ἄν*, 'may you be.' *γένοι'* *ἄν*, optative with *ἄν*, 'you will be,' (in that case).

l. 24. *καίτοι*. The connection is 'I pray for your happiness, and yet even now you are happier than I.' *τοῦτό γε*, 'in this respect' to which *ὀθούνεκ'* κ. τ. λ. is added in explanation: *γε* is made long in scansion before *ζ*.

l. 25. τῶνδε . . . κακῶν, 'these evils of mine.'

l. 26. ἐν τῷ φρονεῖν γὰρ μηδὲν κ. τ. λ. i. e. 'in having no sense of joy or pain, honour or dishonour, life is sweetest.' φρονεῖν means to have a sense of the real meaning of things.

l. 27. For ἕως without ἄν cp. Tr. 148 ἕως τις . . . κληθῆ. τὸ χαίρειν καὶ τὸ λ. i. e. the vicissitudes of life.

l. 28. πρὸς τοῦτο, i. e. to the knowledge of τὸ χαίρειν καὶ τὸ λυπεῖσθαι. δεῖ σ' ὄπως . . . δεῖξεις. The construction is irregular, = δεῖ σε δεῖξαι. Cp. Cratin. Frag. 108 δεῖ σ' . . . ὄπως μηδὲν διοίσσεις.

l. 29. οἶος . . . τράφης, 'What a son of what a sire wert thou reared!' The repetition of οἶος is a favourite device of the tragic poets. Cp. Aj. 923 οἶος ὦν οἶως ἔχεις.

l. 30. βόσκου, 'feed thyself with': hence the dative. The metaphor is from a young plant fanned by light winds, 'quam mulcent auræ, firmat sol, educat imber.'

l. 31. χαρμονήν must be taken with ἀτάλλων as a predicate; 'cherishing thy young life to thy mother's joy.'

l. 32. οὔτοι is an emphatic οὐ. οὔτοι . . . μή. This construction is generally explained by an ellipse of the word δέος or the like, e. g. οὐ δέος ἐστὶ μή, κ. τ. λ. 'there is no fear that.' This however is probably a mere supposition and the phrase is simply a strong assertion by means of the conjunctive as e. g. in Homer οὐδὲ γένηται. We also find οὐ μή with the fut. El. 1052 οὐ σοὶ μὴ μεθέψομαι. Cp. infra 3. 150 and note.

l. 34. πυλῶρὸν φύλακα, lit. 'such a watchman of the gate,' i. e. 'such a trusty watchman.' ἀμφί σοι, 'to guard thee,' must be taken with φύλακα.

l. 35. τροφῆς ἄοκνον, 'unwearied in thy nurture.' ἔμπα 'nevertheless,' the word refers to κεί τανῦν κ. τ. λ. Though

Teucer is absent now, he is nevertheless unwea etc.

l. 36. οἶχνεῖ, 'goes to and fro' as a hunter. Cp. 166 where the word is used of a woman pacing to and fro in grief. • θήραν ἔχων. Cp. supra l. 12.

l. 38. The construction is involved because *ἀ* connects his two commands together. The *ἀσπιστῆρες* are bidden in common with Teucer to protect the child—*ὑμῖν τε, κείνῳ τε*, but they are also commanded to convey to Teucer the special request he will take the child to Telamon,—*κείνῳ τ' ἀγγεῖλαι' ἐντολήν*. Practically we have to repeat *τε*. 'On you and him I lay this charge in common; and also I bid you announce to him my command.'

l. 41. Ἐριβοία λέγω, ('Eriboea, I mean'). The *ῥήματα* are added because Hesione was the mother of Teucer and therefore it was necessary to distinguish between the two wives of Telamon. The case in Ἐριβοία is not altered by λέγω. Cp. Ant. 567 ἀλλ' ἦδε μέντο λέγε.

l. 43. ἀγωνάρχαι τινές, 'Umpires, whoever they may be'. Cp. O. T. 107 τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινάς.

l. 44. θήσουσι depends on *ὅπως* in l. 39. Hence, This also is part of the charge given to Teucer. *θήσουσι* = 'to set as a prize.' *ὁ λυμῶν ἐμός* i. e. O. T. seu.

l. 45. ἐπώνυμον, 'the shield of which you bear the name' *σάκος Εὐρύσακῆς*.

l. 46. ἴσχε, 'keep it.'

l. 47. ἐπτάβοιον κ. τ. λ. The description of the *μυρτιάδης* shield ('The seven-fold shield of Ajax cannot keep battery from my heart') is kept to the last. It is Ajax's distinguishing mark on the field of battle; he

named his child after it, and now bequeaths it solemnly to a prospect of death.

l. 48. *κοί' ἐμοί*, 'together with me.' Cp. Ant. 546 *μή αὖ θάψης σὺ κοινά. τεθάψεται*, 'shall be buried,' i. e. I wish them to be buried.

l. 49. *δέχου*: the command is given to Tecmessa who is to lift the child down.

l. 50. *ἐπισκήρους*, 'before the tents.' *γῶους* | *δάκρυε* cog. construction.

l. 51. *τοι* is often used in introducing general statements, cp. Ant. 1028 *αὐθαδία τοι σκαίωτη' ὀφλισγάνει. κλοίκτιστον*, 'a thing given to weeping.' Cp. Hom. Il. 204 *οὐκ ἀγαθὸν πολυκοιρανίη*, Virg. Ecl. 3. 80 'Triste iugis stabulis.'

l. 52. *οὐ πρὸς κ. τ. λ.*, 'It is not the way of a good physician to sing charms over a wound which needs surgery.' For *πρὸς λατροῦ* cp. Aj. 319 *πρὸς γὰρ κακοῦ . . . βούς . . . ἐξηγεῖτ' ἔχειν*.

l. 54. *τήνδε τὴν προθυμίαν*. The earnestness of Ajax in giving his last commands is meant.

l. 55. *μ' ἀρέσκει*. The acc. is 'Attic : ' we should expect the dat. Cp. El. 147 *ἐμέ γ' ἄραρον. γλῶσσά σου τεθηγγμένη*, 'thy sharp, incisive speech.' The chorus think that Ajax is revolving some plan of self-destruction.

l. 57. *μὴ κρίνε, μὴ ἔξεταζε*, 'ask not, enquire not.' Observe the simple pathos of the language. *σωφρονεῖν*, 'to keep within your own sphere,' just the opposite of *τρισεσὰ δρᾶν*.

l. 59. *μὴ προδοὺς ἡμᾶς γένη*, 'be not a traitor to us,' i. e. do not abandon us to the power of your enemies. In *προδοὺς γένη* there is an approach to the modern use of auxiliary verbs, cp. Phil. 773 *μὴ κάμει . . . κτείνας γένη*.

ll. 60, 1. *οὐ κάτοιισθ' ἐγώ κ. τ. λ.*, 'Do you not know that I am no longer a debtor to the gods that I should

help you?' Ajax answers the appeal *πρὸς θεῶν*. After the calamity inflicted on him by them, he owes no duty to the gods that he should yield to an appeal in their name. Cp. Othello, 5. 2. 208 'Yea, curse his better angel from his side, | And fall to reprobation.'

l. 62. *εὐφημα φώνει* reproves the impious speech. Divided lines are frequently used by Sophocles where the dialogue becomes rapid and the interest more intense.

l. 63. *σὺ δ'*, the pronoun is required in opposition to the preceding clause.

l. 64. *ξυνέρετε*, 'close the tent.'

l. 66. 'If you think to school my temper now.' Ajax is no longer a child who may be trained this way or that, but a man of fixed and firm resolves.

2.

l. 1. *τὰ περισεύοντα τῶν λόγων*, 'all that is superfluous in your speech.' The gen. is partitive.

l. 4. *τὰ δ' ἐκχεῖ*. The words are used as if *τὰ μὲν κτήσεως* had gone before. 'How Aegisthus drains our father's substance, and lavishes it and squanders it in folly.' (*μάτην* = 'without any purpose in view.') Cp. O. T. 1228 *ἴσα | κεύθει, τὰ δ' αὐτίκ' ἐς τὸ φῶς φανεί κακά*.

l. 5. *χρόνου καιρόν*, 'the right moment of time,' i. e. for action. The addition of *χρόνου* makes *καιρόν* more definite. *σοι* is an ethic dative, 'you will find that': so *μοι* in the next line.

l. 6. *χρόνῳ* is dat. after *ἀρμόσει*.

l. 8. *γελώντας* must be taken with *παύσομεν*, 'we shall

cause our enemies to cease from laughter.' Cp. infra l. 25. ὀδῶ 'attempt.' Cp. O. C. 1432 ἦδ' ὀδῶς | ἴσταται μάλουσα, supra Aesch. 1. 51.

l. 9. οὕτω δ' ὅπως κ.τ.λ., 'let your actions be such that our knother shall not,' etc. Others take οὕτω with ἐπιγνώσεται and explain ὅπως μὴ by the well-known Greek idiom = 'see that:' Cp. Aesch. P. V. 68 ὅπως μὴ σαυτὸν οἰκτιεῖς πορεύ. In this case οὕτω ἐπιγνώσεται will be = ἐπιγνώσεται οὕτως εἶναι.

l. 10. ἡν̄ ἐπελ. δόμους is strictly a genitive absolute, but in these words is conveyed the reason of φαιδρῶ.

l. 11. μάτην, 'falsely,' 'without ground.'

l. 14. ὀδ' is repeated in τῆδ'. Cp. El. 643 ἀλλ' ὀδ' ἄκουε, ἡν̄δε γὰρ κἀγὼ φράσω. 'Even as you wish, shall my part be.'

l. 16. ἐμός, 'of my own.'

l. 17. βραχύ is to be taken with λυπήσασα. οὐδ' ἂν... ἑξέμην, 'I would not accept' if such an offer were made to me. Cp. Thuc. 1. 143 οὐδεὶς ἂν δέξαιτο φεύγειν.

l. 19. δαίμωνι. The spirit or deity presiding over the present attempt. δαίμων is used vaguely in the traggy. of supernatural agency, whether accompanying a life or part of a life, or a definite course of action. Cp. El. 917 τοῖς αἰτοῖσιν τοι | οὐκ αὐτὸς αἰεὶ δαιμόνων παραστατεῖ, and O. T. 34 ἔν τε δαιμόνων συναλλαγαις = 'when the spirits intervene in life.' Cp. Aj. 6 note.

l. 20. τὰνθένδε, 'what shall be done next.' Cp. Phil. 895 τί δῆτ' ἂν δρῶμ' ἐγὼ τοῦνθένδε γε; O. T. 1267 δευὰ δ' ἔν τὰνθένδ' ὀράν. So also ἔνθεν and ἐντεῦθεν. κλύων, 'when you hear.' πῶς γὰρ οὔ; the words are parenthetical, throwing force on ἰσθα.

l. 21. There is no difference of meaning intended between στέγαι and οἶκοι. Cp. O. T. 637 οὐκ εἰ σύ τ' οἶκος, σὺ τε, Κρίον, κατὰ στέγας;

l. 22. For *ὡς* with the future after a verb of or expecting, cp. El. 963 *ἐλπίσης ὅπως τεύξῃ*.

l. 25. *ἐπεὶ*, 'since.' The aorist is to be translated our perfect, 'I have seen,' because the verb leads the course of action. *ἐκλήξω δακρυρρ*. 'I shall cease weeping,' cp. *παύσομεν γελῶντας* supra l. 8.

l. 27. *θανόντα* i. e. in report, but Electra had her urn supposed to contain her brother's ashes in her hands, so that she can say *ἑσεῖδον θανόντα*.

l. 28, foll. 'And thou hast dealt so wrong with me, that were my father to come back to me would not count it supernatural, but believe that I am wronged by him.' *ἄσκοπα* of something unexpected and marvellous. Cp. El. 864 *ἄσκοπος ἁλώβα*. The word seems generally used in a bad sense, not as here.

l. 31. *ἡμῖν*. This shortened form of *ἡμῖν* (archaic *ἰμῖν* for *ὑμῖν*) is peculiar to Sophocles. It is especially frequent in this play and the O. T. The dat. is that of the interested person. Cp. El. 357 *σὺ δ' ἡμῖν ἡμισεῖς μὲν λόγῳ*. *ὅτε* = 'since.' Cp. El. 38 *ὅτ' οὖν χρησμὸν εἰσηκούσαμεν*.

l. 32. *μόνη*, 'without your aid.'

l. 33. *δυσὶν*, 'two things,' i. e. taken together. 'I have gained one of two things.'

l. 35. For the aorist see note on Aj. 8 and the passage there quoted. *ἐπ' ἐξόδῳ* is to be taken with *χωροῖ* which *τινός* must be supplied.

l. 37. *ἄλλως τε καί*, 'especially' lit. 'both in respects and,' thus giving prominence to what follows compared with the others.

l. 38. *ἡσθεῖη λαβών*, 'would be pleased to receive.' The aorist participle does not denote an action prior to that denoted by *ἡσθεῖη*, but contemporaneous. cp. *εὐ ἐποίησας ἀφικόμενος*, 'it was kind of you to come

l. 39. *πλείστα*, adverbial with *μῶροι*. So *πάντ' ἀναλκις* 'utterly cowardly,' and often with *πολλά*. In the next line *πότερα* is neuter pl. used adverbially.

l. 40. *βίου* depends directly on *κῆδεσθ'*, and *παρ' οὐδέν* is adverbial: *παρά* in this sense is not uncommon. Cp. Ant. 466 *παρ' οὐδέν ἀλγος*, ib. 35 *οὐχ ὡς παρ' οὐδέν*. It introduces a comparison.

l. 41. *ὑμῖν*, cp. *ἡμῖν* l. 31. *ὑμῖν* is not so common as *ἡμῖν*.

l. 42 Notice the difference between *παρά* 'near' or 'by the side of' and *ἐν* 'in the midst of.'

l. 43. *οὐ γινώσκετε*, 'are not aware of it.' Cp. Aj. 807 *ἄγνωκα γὰρ δὴ φωτὸς ἠπατημένη*.

l. 44. *σταθμοῖσι*, dat. of place, 'at the door.' Cp. El. 55 *θάμνοις κεκρυμμένον*, 'hidden in the bushes,' ib. 490 *ταῖσι κρυπτομένα λόγοις*.

l. 45. *πάλαι* is = *didum*, and has two meanings, (1) 'long ago' e.g. *τοῦ πάλαι Κάδμου*, (2) 'for some time past' which time may be long or short. *ἦν ἄν ἡμῖν ἐν κ. τ. λ.*, 'you would have found your doings in the house before your bodies,' i.e. those in the house would have known your plans before you entered. *τὰ πρόμακτα* is treated as a substantive, but is not quite = *ἔργα*.

l. 47. *προὔθεμην*, lit. 'ordained,' 'provided.'

l. 49. *σὺν χαρᾷ βόης*, 'joyful crying.' So *ῥῆμα σὺν κέρδει* is 'a gainful word.'

l. 51. *ἀπηλλάχθαι δ' ἀκμή*, 'and it is time to be rid of it,' i.e. *τοῦ πράγματος*, or perhaps *τοῦ μέλλειν*. The perfect denotes the state resulting from the completed action. Cp. Ant. 400 *δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν*.

l. 52. *τάντεῦθεν*, 'what remains to be done.' Cp. *τάνθενδε* above, l. 20.

l. 53. *ὕπάρχει γάρ*, 'for you have this advantage that'

etc. lit. 'there is this foundation' (i. e. for you to work upon). Cp. Ant. 1348 τὸ φρονεῖν εὐδαιμονίας πρῶτον ὑπάρχει 'Wisdom is the corner stone of happiness.'

l. 54. ἤγγειλας, supply με. Cp. El. 882 (λέγω) ἐκεῖν ὡς παρόντα νῶν. The Greeks had no dislike to the repetition of ὡς. Cp. Ant. 735 ὀρᾶς τάδ' ὡς εἴρηκας ὡς ἄγ νέος, etc.

l. 55. 'Know that you, while a vigorous man here, are one of those of Hades.' A second ὦν must be understood with μάνθαν'. ἀνὴρ in an emphatic position in the line means 'a vigorous man.' Cp. O. C. 109 οἰκτεῖρα ἀνδρὸς Οἰδίπου τόδ' ἄθλιον | εἶδωλον κ. τ. λ. Observe the repetition of ν in the line.

l. 57. τελουμένων. Gen. absol. in a single word. C. O. T. 838 πεφασμένου δὲ τίς ποθ' ἢ προθυμία; ὡς ἰ νῦν ἔχει, 'under present circumstances,' 'considering what we have to do.'

l. 58. καλῶς. Supply ἔχει, 'are favourable.' καὶ μὴ καλῶς, 'even what is not well.' The second καλῶς has a moral reference. Advantage is to be gained even from the unnatural and wicked joy of Clytemnestra.

l. 60. οὐδέ γ' ἐς θυμὸν φέρω, 'No! nor can I call him to remembrance.'

l. 62. ποίω is attracted into the case of ὄψ. οὐ χερσὶ must be taken together. τὸ πῆδον is the acc. loci aff. ὑπεξεπέμφθην.

l. 64. ἦ κείνος οὗτος; 'What! is this he?'

l. 69. ἔσωσας agrees with σύ, not, as strict grammar would require, with κείνος.

l. 70. ἔχων. The participle agrees with αὐτός or which must be supplied in apposition to χεῖρες. translating we may render by a possessive pronoun 'Dearest hands, and sweetest service of your feet,' t

the construction brings as it were the owner of the feet into prominence.

l. 72. *ξυνὸν μ' ἔληθες*, 'wert with me and I knew it not,' a common Greek construction; lit. 'escaped my notice being with me.' Cp. El. 744 *λανθάνει παίσας*. So also, reversing the relation of verb and participle, *λήθουσά μ' ἐξέπυες* Ant. 532. With *ἔφαινες* supply *ξυνόν*.

l. 73. The Paidagogus tells the tale of Orestes' supposed death, in an earlier scene. *ἀπόλλυς*, the imperf. of an unfulfilled action. Cp. O. C. 274 *ὑφ' ὧν δ' ἔπασχον, εἰδόντων ἀπωλλύμην*, i. e. 'those by whom I was ill-treated intentionally planned my destruction.' *ἔχων*, as we say, 'being in possession of facts.' Cp. Ant. 9 *ἔχεις τι κείσῃ-κουσας*;

l. 76. *ἤχθηρα*, i. e. as the bringer of bad news. Cp. Ant. 277 *στέργει γὰρ οὐδεὶς ἀγγελον κακῶν ἐπῶν*.

l. 77. *λόγους* goes with *δείξουσιν* but is repeated after the intervening line in *ταῦτα. τοὺς ἐν μέσῳ λόγους* = 'the story of what took place in the meantime.'

l. 80. *ἐννέπω*, 'I charge you.' Cp. O. T. 350 *ἐννέπω σε τῷ κηρύγματι . . . ἐμμένειν*.

l. 82. *ἐφέξεται* is intrans., 'if ye shall delay.' Observe that the dual is followed by a plural. In such alternations euphony or metrical necessities seem to have been the guiding principle. Cp. Ant. 533 *τρέφων δὲ ἅτα κάπαρ-στάσεις θρόνων*.

l. 83. *σοφωτέροις*. Aegisthus as a man would be more skilled in battle than Clytemnestra.

l. 84. *τούτων*. Clytemnestra is meant. The plural is often used for the singular where the reference is not intended to be explicit. Cp. O. T. 366 *σὺν τοῖς φιλιτάτοις αἰσχισθ' ὀμιλοῦντα*, ib. 1185 *ξὺν οἷς τ' | οὐ χρὴν ὀμιλῶν*, in both cases of Oedipus and his mother.

l. 85. *μακρῶν . . . λόγων* is the predicate of *ἔργον*. 'This

deed will be no matter of much conversation.' οὐδέν repeat *ἔργον*. τόδ' *ἔργον* οὐκ ἂν εἶη οὐδέν *ἔργον* λόγων.

l. 87. *χωρεῖν*. Some word like *δεῖ* must be st from *ἔργον*, which has itself the notion of 'duty' Ant. 730 *ἔργον γάρ ἐστι τοὺς ἀκοσμοῦντας σέβειν*. *προσ* is dual=*προσκύσαντε*. *ἔδη*, 'shrines.' There were and statues of the gods Apollo and Hermes before the house,—of Apollo, as the defender, of Hermes, as the god of good luck.

l. 89. Clytemnestra had addressed Apollo earlier in nearly similar terms. Cp. El. 637 *κλύοις ἂν ἦξ προστατήριε*.

l. 90. *πρὸς τούτοισιν*, 'in addition to them' (1) *πολλά* is adverbial, 'often,' and the force is increased by the addition of *δή*.

l. 91. *ἀφ' ὧν ἔχοιμι*, 'from such things as I have,' implying that she gave of her best, whatever it was the optative, cp. O. T. 314 *ἄνδρα δ' ὠφελεῖν ἀφ' ὧν | καὶ δύνατο*. *προὔστην*, 'approached,' with acc.—an unusual sense.

l. 92. *λύκειος* is an epithet by which Apollo is especially invoked against enemies. Aesch. S. c. ' *λύκει' ἀναξ*, *λύκειος γένου κ. τ. λ.* The epithet is connected with *λύκος*=*λυκοκτόνος* or 'wolf-slayer.'

l. 93. Asyndeton, or the omission of a connective particle between words, is frequent in passionate utterances such as commands or entreaties e. g. El. 632 *ἔω, θῦε*, ib. 986 *πείσθητι, συμπόνοι πατρί, | σύγκαμν' ἐπαύσον ἐκ κακῶν ἐμέ*, ib. 1235 *ἐφείρετ', ἦλθετ', εἴδ' ἐχρήστετε*.

l. 94. *βουλευμάτων*, gen. after *ἀρωγός*.

l. 95. *τάπιτίμια* is the acc. after *δείξον*, but in French we should place it as the acc. of the relative clause.

δωροῦνται θεοί, i. e. we say 'shew what rewards the gods give for impiety,' but the Greeks said 'shew the rewards of impiety, of what sort the gods give them.' This is very common, cp. O. C. 369 τὴν πάλαι γένους φθοράν, | οἶα κατέσχε τὸν σὸν ἄθλιον δόμον.

l. 96. τῆς δυσσεβείας. The article as with an abstract noun.

3.

l. 2. ἐσμέν. Neoptolemus is speaking for his comrades and himself.

l. 3. φεῦ. The interjection is intended to express the astonishment of Philoctetes. 'Oh! to have the speech of such a man.' τὸ λαβεῖν is treated as a noun, nom. or acc. Cp. Eur. Phoen. 1741 φεῦ τὸ χρήσιμον φρενῶν.

l. 4. τοιοῦδ' ἀνδρός, i. e. of a Greek. The gen. depends on πρόσφθεγμα = 'speech uttered by such a man.' ἐν... χρόνῳ. For ἐν to express time, cp. Tr. 18 χρόνῳ δ' ἐν ὑστέροφ.

l. 5. τίς; i. e. τίς χρεία; προσέσχε, 'caused you to put in here.' The repetition of the interrogative is natural in moments of excitement. As You Like It, 2. 3 'Why, what make you here? | Why are you virtuous? why do people love you | And wherefore are you gentle, strong, and valiant?'

l. 6. τίς ὁρμή; 'What purpose?' supply προσήγαγε. ὁ φίλτατος. The complete expression would be τίς ἀνέμων ἦν ὁ φίλτατος, ὃς σε προσήγαγεν. Hence the article ὁ φίλτ.

l. 8. γένος is acc. Cp. Eur. Phoen. 126 Μυκηναῖος αὐδάται γένος. The gen. as a predicate with ἐστί etc. is

often found. O. T. 917 ἀλλ' ἐστὶ τοῦ λέγοντος. So with ἐκ, Hom. Od. 15. 267 ἐξ Ἰθάκης γένος εἰμί.

l. 10. οἶσθα δὴ τὸ πᾶν, 'There! you know it all.'

l. 11. ὦ φίλης χθονός. The gen. is descriptive. 'O you who belong to a dear land!'

l. 12. Neoptolemus was the son of Achilles by Deidamia, the daughter of Lycomedes, king of Scyrus.

l. 13. τήνδε γῆν. As a rule προσέχειν or προσίσχειν takes the dat. of the place, the construction being προσ. ναῦν Σαλαμῖνι. Here the acc. is used as with a verb of 'coming,' 'going,' e. g. ἀφίκετο.

l. 14. δῆ, 'you must know.'

l. 16. ἡμῖν, 'for us,' i. e. we did not find you in the expedition. Cp. O. C. 81 ἢ βέβηκεν ἡμῖν ὁ ξένος; 'are we to consider the stranger gone?' κατ' ἀρχήν, goes with τοῦ . . . στόλου, as if the order had been τοῦ κατ' ἀρχήν . . . στόλου.

l. 17. τοῦδε τοῦ πόνου, 'this trouble in which we are engaged,' i. e. the siege of Troy. γάρ, it is a characteristic idiom of Greek to connect questions with the state of mind which produces them, and this is done by γάρ, as here, cp. ll. 15, 18, 19, and O. T. 1017 οὐ γάρ Πολυβος ἐξέφυσε μέ, and καί, cp. O. T. 1019 καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί, or δέ, e. g. O. T. 437 τίς δέ μ' ἐκφύει βροτῶν, compare also the frequent use of ἄρα and ἄρα.

l. 18. οὐ γὰρ . . . εἰσορᾶς; 'Do you not know whom you look on in me?'

l. 19. ὅν γε conveys the reason of the preceding question, 'when I never' etc. Cp. El. 923 πῶς δ' οὐκ ἐγὼ κάτουδ' ἄ γ' εἶδον ἐμφανῶς;

l. 21. οὐδέν is adverbial, to be taken with ἦσθου. Cp. O. C. 779 ὅτ' οὐδέν ἢ χάρις χάριν φέροι. διαλλέμεν, i. e.

at the time when the first expedition went to Troy. Hence the imperfect.

l. 22. 'Know that I have no knowledge of the things concerning which you ask me.' For *ὥς* in this use, cp. O. C. 465 *ὥς νῦν πᾶν τελοῦντι προξένει*, El. 1341 *ἡγγεῖλας . . . ὥς τεθηκότα*. *ὦν* is of course due to attraction — *μηδὲν ἐκείνων ὄν*.

l. 23. *ὦ πόλλ' ἐγὼ μοχθηρός*, *πολλά* is adverbial, to be taken with *μοχθηρός*. So *πολλά δεινοί*, Ant. 1046, *πλείστα μῶροι* El. 1326, and even *αἱ πολλά βρονταί* O. C. 1514.

l. 24. *μηδέ*. The clause gives the reason for the epithets *μοχθηρός* and *πικρός*. Hence *μηδέ*, not *οὐδέ*. In Latin the same result would be obtained by the use of the subjunctive. Cp. O. T. 817 *ᾧ μὴ ξένων ἔξεστι μηδ' ἀστῶν τινα | δόμοις δέχεσθαι* where the clause explains a preceding *ἐχθροδαίμων*.

l. 25. 'Ελλάδος γῆς. The gen. depends on *μηδαμῶ* which is rendered more indefinite by the addition of *που* 'no where at all in.'

l. 26. *οἱ μὲν*, i. e. the Atridae.

l. 28. 'Is ever in blossom, and growing worse.' *τέθηλε*, the perfect is used of a fixed state, though the state is present. So often in the part. *σεσωσμένος*, and in verbs expressing a bodily condition e. g. *κεκυφώς*. By a similar metaphor *ἀθρεῖν* is used of a disease, cp. *ἤνθηκεν, ἐξώρμακεν* Tr. 1089. *κάπῃ μείζον ἔρχεται*. Cp. El. 1000 *ἡμῖν δ' ἀπορρεῖ κάπῃ μηδὲν ἔρχεται*.

l. 29. *παῖ πατρὸς ἐξ Ἀχιλλέως*. The *ἐξ* expresses the relation of father and son more strongly than the simple genitive. Cp. El. 659 *τοὺς ἐκ Διὸς γὰρ εἰκὸς ἐστὶ πάνθ' ὄρᾶν*.

l. 30. *σοι*, dat. of the interested person. 'In me you will find the man.' Cp. supra Soph. 2. 31 *ἡμῖν* and

note. κλύεις, 'you hear,' i. e. you have been told. El. 566 πατήρ ποθ' . . . ὡς ἐγὼ κλύω.

l. 32. Ποίαντος. The syllable *οι* is short in prosody here. Such an abbreviation is common in ποιέω, ποιῶ, τοιοῦτος, and οἶός τε. So παλαιάν Eur. El. 497. Observe that in the text the accent falls on the abbreviated syllable. ὄν οἶ. Sophocles does not object to placing the article at the end of the line. Cp. Ant. 409 ἢ κατείχε τὸν | νέκυν, and more frequently with δέ—Ant. 78 τὸ δέ | βία πολιτῶν δρῶν.

l. 33. χῶ Κεφαλλ. ἄναξ, i. e. Odysseus.

l. 35. τῆς ἀνδροφθόρου. The article is used as of a well-known poisonous serpent.

l. 37. ξὺν ἦ. The antecedent is νόσφ. Cp. for the preposition O. C. 1663 σὺν νόσοις ἀλγεινός, O. T. 303 οἶα νόσφ ξύνεστιν.

l. 38. ἔρημον is to be taken with με. ἐκ τῆς ποτιίας | Χρύσης, 'from the island Chryse.' The island was at no great distance from Lemnos.

l. 40. ἐκ πολλοῦ σάλου, 'after much tossing.' The expression is metaphorical, and refers to Philoctetes' agonies with his wound. So Ajax speaking of his madness, Aj. 351 ἴδεσθέ μ' οἶον ἄρτι κῦμα φοινίας ὑπὸ ζάλης | ἀμφίδρομον κυκλείται.

l. 42. οἶα φωτὶ δυσμόρω, 'such as were fitting for a sufferer.'

l. 43. καί τι καὶ βορᾶς | ἐπωφέλημα σμικρὸν κ. τ. λ., 'and also a little further help of food,—may such be theirs.' The last words are an imprecation on the Atridae.

l. 45. ἀνάστασιν, 'rising up,' i. e. from my couch, after sleep. The word is cogn. acc. after στήναι.

l. 47. ποῖ ἐκδακρῦσαι, i. e. με δοκεῖς. With ποῖ supply δάκρυα.

l. 50. ἀρκέσειεν, 'render help' in the way of bringing

support and food, συλλάβοιτο, 'assist' in the cure of the disease. The genitive νόσου must be taken with συλλάβοιτο. It is a partitive gen. Cp. Eur. Med. 946 συλλήφομαι τοῦδέ σοι κατὰ πόνου.

l. 52. The construction is—εὔρισκον οὐδὲν παρὸν πλὴν ἀνῆσθαι. Supply εὔρισκον with the next line. The best MS. of Sophocles does not write the augment in εὔρισκω, but the evidence of inscrip. is in favour of writing it.

l. 54. 'So then the time passed on in successive periods.' χρόνος διὰ χρόνου seems to mean 'time alternating with time.' Cp. δι' ἐνιαυτοῦ, 'year by year.' Others translate διὰ χρόνου, 'slowly.'

l. 55. τι must be taken with διακονεῖσθαι.

l. 57. τόξον τόδ'. He has the bow in his hands.

l. 58. ὃ μοι βάλει. The optative expresses frequency. Whatever it might shoot for me.'

l. 59. νευροσπαθῆς ἄτρακτος, 'the shaft drawn with the bowstring.' ἄτρακτος is literally a spindle. Cp. Tr. 714 ὃν γὰρ βαλόντ' ἄτρακτον οἶδα, where there is no adjective, s here, attached to the word. αὐτός, Philoctetes has the hound to fetch for him.

l. 60. ἄν . . . εἰλυόμεν. The imperf. with ἄν here denotes repetition. 'So often as I shot anything, I would drag myself forth.' Cp. infra ll. 63, 64.

l. 61. πρὸς τοῦτο repeats πρὸς τοῦτο in l. 58.

l. 62. πάγου χυθέντος, 'when frost was spread over the earth.' Cp. Eur. Cycl. 328 ὅταν βορέας χιόνα χέη. ἢα χεῖματι, 'as happens in winter time.' Supply φιλεῖ ἴγνεσθαι. For the construction cp. supra l. 42.

l. 63. θραῦσαι, sc. ἔδει.

l. 66. ἔφηγ' ἄφαντον φῶς, 'I brought to light the hidden name.' Cp. Virg. Georg. i. 135 'Ut silicis venis abstruim excuderet ignem.'

l. 67. 'For a habitation with fire provides all things

—except freedom from disease.’ οἰκουμένη, ‘inhabitable and so ‘habitable.’ Cp. Phil. 2 οὐδ’ οἰκουμένη etc. connects the sentence closely with δ καὶ σώζει μ’ adding to the force of γάρ. House and fire were most men all the necessaries of life, but for him Philoctetes adds πλὴν τὸ μὴ, κ. τ. λ.

l. 69. φέρ’ . . . μάθης, ‘Come, learn.’ This use of second pers. subj. (=μάθε) is very rare. It is the analogy of the use of the first person, e. g. φέρεσθε, φέρετε ἴδω. The imperat. is usual, e. g. φέρ’ εἰπέ, τὸ τῆς νήσου, ‘the nature of the island.’

l. 70. ἐκών, ‘intentionally.’ Cp. O. C. 1634 μὴ προδώσειν τάσδ’ ἐκών.

l. 71. πλέων, i. e. ναυβάτης.

l. 72. ἐξεμπολήσει κέρδος, ‘will get gain by trade.’ So Tr. 93 κέρδος ἐμπολῆ. ξενώσεται, find entertainment as a ξένος.

l. 74. τάχ’ οὖν . . . ἔσχε, ‘perhaps then some one put in against his will.’ Philoctetes puts a supposed. No one would come to the island intentionally, but might be driven there. τάδε, ‘these accidents.’

l. 75. ἐν τῷ μακρῷ . . . ἀνθρώπων χρόνῳ, i. e. in the years of human life. ἀνθρώπων is a qualifying genitive χρόνῳ, cp. Ant. 607 ἀκάματοι θεῶν | μῆνες.

l. 76. οὗτοι refers to τῆς. Cp. Ant. 707 ὅσσοι οὗτοι.

l. 77. λόγοις | ἔλεουσι, the corresponding clause ἐκεῖνο δ’ κ. τ. λ. σώσαι μ’ ἐς οἶκους which as an actio opposed to λόγοις.

l. 78. προσέδοσαν οἰκείραντες. The aorist is historic but refers to more than one event of the kind: hence parallel to ἐλεοῦσι . . . θέλει. The aorist, however, puts out the action in προσέδοσαν as more definite.

l. 80. οἶκους, the plur. is common in words of

kind. So *δόμους, στέγας*, etc. ἀπόλλυμαι, 'I have been and am still wasting away.'

l. 81. ἐν λιμῆ . . . βόσκων, 'in hunger myself and feeding,' etc., perhaps there is an intentional contrast in these words.

l. 83. ἦ τ' Ὀδυσσεύς βία. Cp. supra Aesch. S. c. T.

l. 79 Πολυφόντου βία and note.

l. 84. οἷς, 'to whom' dat. after δόειν.

l. 85. αὐτοῖς, 'in their own persons.' ἀντίποιν' ἐμοῦ, 'recompense for the wrong done to me.' So El. 592 τῆς θυγατρὸς ἀντίποινα.

l. 86. τοῖς ἀφιγμένοις ἴσα | ξένοις, 'equally with the strangers who have come.' ἴσα is really a cogn. acc. after ἐποιεῖται.

l. 88. τοῖσδε μάρτυς ἐν λόγοις, 'a witness at the saying of these words.' The expression is peculiar. For a similarly pleonastic use of ἐν, cp. ἐν ὀδύναϊς—οἰκτρὸς Phil. 185. The 'words' are the words of Philoctetes, not of the Chorus.

l. 91. καὶ σὺ, 'you as well as I.'

l. 92. Ἀτρεΐδαις, the dat. is due to the verbal notion in ἐγκλημα, 'a charge against.' ὥστε θυμοῦσθαι παθῶν, 'so as to be angry for what you have suffered.'

l. 93. χειρί, dat. of the instrument. πληρῶσαι θυμόν, 'to satisfy my desire.'

l. 94. Μυκῆναι, the home of Agamemnon: Σπάρτη, the home of Menelaus.

l. 96. τίνας . . . ἐλήλυθας; 'For what reason thus charging upon them your great anger have you come hither?' τίνας is gen. with χόλον, i. e. anger for what thing? Cp. O. T. 185 πόνων ἱκτῆρες. τὸν μέγαν | χόλον, 'the great anger which you cherish,' 'your great anger.' Cp. El. 302 ὁ ξὺν γυναῖξι τὰς μάχας ποιούμενος, O. T. 634 τὴν ἄβουλον στάσιον. For χόλον ἐγκαλῶν cp. O. T. 702 νεῖκος ἐγκαλῶν.

l. 98. ἐξερῶ . . . ἐρῶ. The variation between the simple and compound is a prominent feature in the style of Sophocles. Cp. O. T. 133 ἐπαξίως . . . ἀξίως, Ant. 898 φίλη . . . προσφιλής, El. 267 ἴδω . . . εἰσίδω.

l. 99. μολών, 'when I came to them.'

l. 100. Ἀχιλλέα is acc. after ἔσχε, θανεῖν being added in explanation. For the expression cp. Ant. 986 καὶ ἐκεῖνα | Μοῖραι μακραίωνες ἔσχον.

l. 102. ἦ . . . γόνος. Philoctetes in his eagerness asks for confirmation of the statement that Achilles is dead. So in O. T. 943 Jocasta, on hearing of the death of Polybus, asks πῶς εἶπας; ἦ τέθνηκε Πόλυβος, ὦ γέρον;

l. 103. τέθνηκεν must be taken with ἀνδρὸς οὐδενός, θεοῦ δ' ὕπο.

l. 104. τοξευτὸς . . . ἐκ φοίβου δαμείς, 'overcome by the arrows of Phoebus.' ἐκ to express agency is very common in Sophocles. Cp. El. 526 ὡς ἐξ ἐμοῦ τέθνηκεν, etc.

l. 106. τὸ σὸν | πάθημα = the treatment you have received at the hands of the Atridae.

l. 107. ἐλέγχω, 'enquire into.' κρίνειν or ἐξετάζειν would be more common in this sense.

l. 108. μέν without a corresponding δέ is often found with οἶμαι and δοκῶ. καὶ τὰ σ', 'even your.'

l. 110. τὸ σὸν . . . πρᾶγμα, i. e. τὸ σὸν πάθημα.

l. 112. ἠλθὸν με . . . μέτα i. e. μετῆλθὸν με. For the tmesis cp. El. 746 σὸν δ' εἰσίσσεται | τμητοῖς ἰμᾶσι, ib. 1066 κατὰ μοι βόασον. ποικιλοστόλῳ, 'gaily furnished.' δαιδαλὸν τι χρῆμα . . . ὡς πολλοῖς χρώμασι ποικιλλόμενον, Eustath. p. 310, 41.

l. 113. δῖος, in the Homeric sense, as we have δία Κλυταιμνήστρα. χῶ τροφεύς κ. τ. λ. i. e. Phoenix, cp. Il. 9. 481-490.

l. 114. μάτην, 'falsely,' i. e. without ground.

l. 115. γίγνοιτο. The optative is due to oratio obliqua.

- l. 116. τὰ πέραμα, i. e. Troy. So infra l. 122.
- l. 118. 'They did not long detain me from setting
l with speed.'
- l. 120. ὅπως ἴδοιμ' ἄθαπτον, 'that I might see him ere
ried.' The journey from Scyrus to Troy would be very
ort, cp. l. 123. οὐ γὰρ εἰδόμην. The middle voice of
ον is not rare in the Tragic poets. It seems to imply
special interest in the sight on the part of the speaker.
'or I had never sight of him.'
- l. 122. τὰπὶ Τροίᾳ πέραμα, 'the towers which over-
ing Troy.' αἰρήσοιμι. For the optative, cp. Aj. 313
μὴ φανοίην πᾶν, κ.τ.λ. The *future* optative is rarely found
cept in oratio obliqua.
- l. 123. πλέοντί μοι. For the dat. cp. O. T. 735 καὶ τίς
όνος τοῖσδ' ἐστὶν οὐξεληλυθώς ;
- l. 124. πικρόν, owing to the death of Achilles. The
c. must be taken with κατηγόμην, a construction somewhat
usual.
- l. 126. ὀμνύντες, the plural is admissible because στρατός
a 'noun of multitude.' Cp. supra Aesch. Pers. l. 50.
- l. 128. ἔκειτο, 'lay ready for burial.'
- l. 129. οὐ μακρῶ χρόνῳ. The words go with ἐπεὶ, 'not
ng after.'
- l. 130. ὡς εἰκὸς ἦν, sc. με ἐλθεῖν.
- l. 132. τλημονέστατον, 'most wicked' i. e. most reckless
right and justice. Cp. El. 439 τλημονεστάτη γυνή,
Clytemnestra.
- l. 133. Ἀχιλλέως. The -εως of these genitives may be
anned as one syllable or two. Cp. Ὀδυσσεώς (υ-υ-) 153 etc. Ἀχιλλέως (υ-υ-) supra l. 29.
- l. 134. ἐλέσθαι, 'choose,' 'take for your own.'
- l. 135. Λαέρτου. Sophocles uses Λαρτίου, Λαίρτου and
ιερτίου for the gen. of Λαίρτης.
- l. 136. δακρύσας, 'bursting into tears,' such is the

signification of the aorist tense. *ἐξάνισταμαι*, 'rise up from the assembly.' We may suppose that Neoptolemus preferred his request to the Atridae when in council.

l. 138. *ὦ σφέλιε*. The sing. number is used because Neoptolemus addresses himself specially to the chieftain who had told him the decision of the council.

l. 139. *πρὶν μαθεῖν ἐμοῦ*, 'before you learnt of me.' For the gen. after *μανθάνειν*, cp. O. T. 545 *μανθάνειν δ' ἐγὼ κακὸς σοῦ*.

l. 140. *ὁ δ' εἶπ' Ὀδυσσεύς*, 'And then Odysseus said,' lit. 'And he said, (that is,) Odysseus.' The article has a demonstrative force. Cp. Eur. El. 17 *τὸν μὲν . . . μέλλοντ' Ὀρέστην. ὦν κύρει*, 'he chanced to be at hand.' *κύρει* is the imperfect with the omission of the augment which is permissible in long speeches, cp. *δάκρυσα* just above.

l. 142. *αὐτά* (the arms) *κάκείνον*, 'and him' : i. e. and the body of Achilles.

l. 143. *ἤρασσον κακοῖς*. So *ὀνειδεσιν ἤρασσον* Aj. 724, *θείνει δ' ὀνειδεῖ* Aesch. S. c. T. 382. Supply *αὐτούς* or *αὐτόν* (of Odysseus).

l. 144. *οὐδὲν ἐνδεῆς ποιούμενος*, 'omitting no term of insult.'

l. 146. *ὁ δ' ἐνθάδ' ἦκων*, 'being brought into this position.' Cp. O. T. 1158 *εἰς τὸδ' ἤξεις*, O. C. 1265 *κάκιστος ἦκειν* (infra O. C. 17).

l. 147. *πρὸς ἀξήκουσεν*. These words go with *ἔδ' ἡμείψατο*, and *δηχθεῖς* is used absolutely, 'in vexation.'

l. 148. Greek tragedy takes little or no account of Chronology. The Trojan war lasted only 10 years, and Neoptolemus had not seen his father when it began, yet Odysseus reproaches him for taking no share in it. So in the *Electra*, Orestes is conveyed away as an infant at his father's death, who has been absent from home 10

years at Troy; and left him as a child at home on his departure.

l. 149. καὶ ταῦτ', i. e. τὰ ὅπλα. The words must be joined with ἔχων. καὶ λέγεις: not only do you do nothing, but you even speak impudently.

l. 150. οὐ μὴ ποτ'... ἐκπλεύσης, 'you certainly shall never.' There is no reason to suppose an ellipse of δέος ἔστι: the subjunctive is used to express a strong assertion in regard to the future. The future can be used in the same way, e. g. El. 1052 οὐ σοι μὴ μεθέψομαί ποτε though this is less usual. Cp. Hom. Od. 12. 383 δύσομαι εἰς Ἄϊδαν καὶ ἐν νεκύεσσι φαίνω. Cp. supra Aj. 32. ἐς τὴν Σκύρον, 'to your Scyros,' the article is contemptuous.

l. 151. κακά is acc. after ἀκούσας, but must also be supplied in an adverbial sense to ἐξονειδισθεῖς. For a similar construction, cp. Ant. 537 καὶ συμμετίσχω καὶ φέρω τῆς αἰτίας, where the genitive is really in construction with the first word in the line.

l. 152. πλέω, 'I am sailing,' 'I am on my voyage.'

l. 153. 'By Odysseus, vilest of men, and born of vile parents.' Cp. Eur. Androm. 590 ὦ κάκιστε, κάκ κακῶν. Sisyphus was supposed to be really the son of Sisyphus, iuxta ex furtivo Sisyphi compressu gravidam Anticleam iuxerat Laertes.'

l. 154. ὡς τοὺς ἐν τέλει, 'so much as those in authority': as the Atridae; οἱ ἐν τέλει, οἱ ἐν τέλει βεβῶτες=those in power. In prose even τέλη is used in this sense.

l. 155. ἐστὶ πᾶσα τῶν ἡγουμένων, 'is entirely in the power of the rulers.' For this sense of ἐστὶ, cp. Ant. 77 πόλις γὰρ οὐκ ἔσθ' ἦτις ἀνδρός ἐσθ' ἐνός, O. T. 917 ἀλλ' ἔτι τοῦ λέγοντος.

l. 159. 'May he be my friend, and the friend of the gods.'

ll. 160—170. The metre of these lines is irregular.

Observe also that the Doric dialect is used, in *Γᾶ, μήτηρ, ἐπιηυδῶμαν, Ἀτρείδᾶν*. This is usual in the choruses, or lyric parts of tragedy, the Doric being, as it were, the native dialect of choric poetry. The chorus call Gaia to witness that even at the time of the giving of the arms to Odysseus, they had lifted up their voices to her in protest against the unjust act.

l. 160. Gaia (= Rhea or Cybele) was accounted the oldest of the gods. Cp. Ant. 338 *θεῶν δὲ τὰν ὑπερτάταν γᾶν κ. τ. λ. ὄρεστέρα*: the rites of Cybele were celebrated on the mountains. The worship of Rhea being observed in Phrygia and Lemnos, the chorus could invoke the deity in both places. *παμβῶτι*: this epithet applies to *Γᾶ* in a more literal sense than *ὄρεστέρα*.

l. 161. τὸν μέγαν Πακτωλὸν εὐχρυσον, 'the mighty Pactolus, rich in gold.' Sophocles does not observe the rule that two attributes cannot be joined to one substantive without a conjunction, (*πολλὰ καὶ μέγала* etc). Cp. O. T. 1199 *τὰν γαμψώνυχα παρθένον χρησμοφδόν*, O. C. 675 *τὰν ἄβατον θεοῦ | φυλλάδα μυριόκαρπον*. Observe that one adj. precedes, the other, follows the substantive.

l. 162. *κάκει*, 'even there' i. e. even when at Troy.

l. 163. 'When the insolence of the Atridae went wholly against him (Neoptolemus, who is close at hand).' For *πᾶσ' ἐχώρει*, which must be taken together, cp. O. T. 1440 *πᾶσ' ἐδηλώθη*.

l. 164. *στε* defines the time of *ἐχώρει*, 'at the time when.' *πάτρια, πατρῶα* would be more usual of possessions derived from a father. 'The ancients distinguished *πατρῶος*, "descending from father to son," as property, fortune etc., from *πάτριος* "handed down from forefathers" as manners, customs, institutions; while *πατρικός* is used chiefly of hereditary friendships and feuds.' L. and S. sub VOC. *πατρῶος. παρεδίδουσαν, i. e. τῷ Δαρτίον.*

l. 165. 'O blessed goddess, who ridest on the bull-slaying lions,' i. e. riding in a car drawn by lions. Cp. Virg. Aen. 12. 735 'junctos conscendebat equos.'

l. 166. *σέβας ὑπέρτατον*. These words must be taken in apposition to *τεύχεα*, l. 164.

4

l. 2. *μῶνος*. Other Ionic forms allowed in the Tragg. are *νῶσος*, *ξείνος*, *γούνατα*, and *μέσσος*.

l. 4. *κατείχομεν | γνώμη*, 'we had in our minds.'

l. 7. *παῖδες*. Antigone and Ismene are meant. *δρῶν*. The miseries of Oedipus are apparent to the eye; he is old and blind, ill-clad, and dependent on charity for food.

l. 10. *ἔσθῃτι σὺν τοιαῦδε* = 'having such robes.' *σὺν* is frequently used by Sophocles to denote accompanying circumstances. Cp. O. T. 17 *σὺν γήρα βαρεῖς*, O. C. 1663 *σὺν νόσοις | ἀλγεινός. τῆς*. Homeric use of the article for a relative. This is not uncommon in Aeschylus and Sophocles in the oblique cases, after vowels. In Euripides it is more rare. Cp. Eur. El. 279 *τῷ πατῆρ ἀπόλετο*.

l. 11. *γέρων γέροντι*. These words complete *συγκατάφηκεν*, 'has made its dwelling with him, aging with his age.' The dative is due to *συν-* in composition. The collocation of the same word in different cases is common in tragedy. Aesch. P. V. 19 *ἄκοντά σ' ἄκων*, ib. 218 *ἐκόνθ' ἐκόντι*, ib. 674 *ἄκουσαν ἄκων*. So Hom. Od. 5. 155 *παρ' οὐκ ἐθέλων ἐθειλούση*, with an inversion of the negative in order to obtain the favourite order.

l. 12. *πλευράν*, sing. for pl. *κρατί*, 'on his head.'

l. 14. *ἀδελφὰ δ' . . . τούτοισιν*, 'akin to these;' his maintenance is in harmony with his attire. For the meta-

phorical use, cp. Ant. 192 ἀδελφὰ τῶνδε κηρύξας. The dat. is here used because the word expresses similarity; in Ant. the gen. is due to the substantival use. Cp. ἰμεναίων ἐγκληρον Ant. 814, τοῖς ἰσοθείοις ἐγκληρα ib. 837. φορεῖ has a literal sense. Oedipus seems to have carried a wallet for provisions.

ll. 17, 18. τροφαῖς | ταῖς σαῖσιν, 'by reason of your nurture.' The dat. is used as in Ant. 390, ἰ σχολῇ ποθ' ἦξεν δεῦρ' ἂν ἐξηύχουν ἐγὼ | ταῖς σαῖς ἀπειλαῖς, Eur. Hel. 79 ταῖς ἐκείνης συμφοραῖς ἐμέ στυγεῖς. κάκιστος . . . ἦκειν, 'that I am reduced to be the basest of men.' For this use of ἦκω cp. O. T. 1519 ἀλλὰ θεοῖς γ' ἔχθιστος ἦκω. But the literal meaning, 'I am here,' is not altogether lost sight of.

ll. 19, foll. ἀλλ' ἔστι γὰρ κ.τ.λ. ἀλλά is continued in καὶ πρὸς σοί κ.τ.λ. The sentence is interrupted in order to give prominence to the clause ἔστι γὰρ πᾶσι. θρόνων, partitive gen. ἐπ' ἔργοις πᾶσι, 'in all his deeds.' Aesch. Suppl. 1037 τίεται δ' αἰολόμητις θεὸς ἔργοις ἐπὶ σεμνοῖς.

l. 22. The meaning is, 'My wrongs to you admit of remedy, but cannot be made worse.' Bitterness and reproaches will not make Polynices more sensible of his guilt: and Oedipus has reached the extreme of misery.

l. 25. ἀτιμάσας, 'dishonouring me,' i. e. by not deigning to reply. In this sense ἀτιμος is not uncommon. O. C. 49, 50 μὴ μ' ἀτιμάσης . . . ὄν σε προστρέπω φράσαι, to which the answer is οὐκ ἀτιμος ἐξ ἐμοῦ φανεί.

l. 26. & μηνίεις. The acc. is cognate, and almost=an adverb. 'Why, you are angry!' The usual construction of μηνίω is given in O. C. 1274 πατρὶ μηνίσας φόνου.

l. 28. For ἀλλά, placed after the imperative in entreaties, cp. El. 411 συγγένεσθέ γ' ἀλλὰ νῦν, ib. 415 λέγ' ἀλλὰ τοῦτα. It is not uncommon.

l. 29. δυσπρόσοιστον, 'hard to approach,' 'morose.' ἀπροσῆγορον = neither speaking nor allowing speech.

l. 30. προστάτην, 'suppliant.' This sense of the word only occurs here and O. C. 1171. Usually it means a 'protector,' and specially the protector of a metic or resident alien.

l. 34. ἡ δυσχεράναντ', κ.τ.λ. δυσχεραίνειν can mean 'to cause difficulties,' hence here 'causing annoyance,' 'vexatious.' In a similarly causal sense κατοικτίσαντα = 'arousing pity.' This sense is however rare, and perhaps due in part to the use of τέρψαντα in l. 33.

l. 35. παρέσχε, the gnomic aorist. Cp. Ant. 1353 γῆ, τὸ φρονεῖν ἐδίδαξαν. τινά, 'of some kind,' softens the oxymoron φωνῆν τοῖς ἀφωνήτοις.

l. 37. αὐτὸν τὸν θεόν = Poseidon, at whose altar Polynices had been sacrificing. ποιούμενος, the middle is used of an action done for one's own benefit.

l. 38. ἔθεν, 'from whose altar.' The raising up from an altar implied protection. ᾧδ' . . . μολεῖν, 'so that I came hither.' ἀνέστησεν has almost the sense of ἐπεμψε, hence the infin.

l. 39. ὁ τῆσδε τῆς γῆς κοίρανος, i. e. Theseus, king of Attica.

l. 42. καὶ ταῖνδ' ἀδελφαῖν, 'these sisters here.' The omission of the article implies that they are present, close at hand. κυρεῖν, 'to be made good.' Cp. Tr. 291 νῦν σοι τέρψις ἐμφανῆς κυρεῖ.

l. 43. ἃ δ' ἦλθον, 'why I came,' cp. l. 26. Cp. O. T. 1005, καὶ μὴν μάλιστα τοῦτ' ἀφικόμην.

l. 46. γονῆ . . . γεγαίτερα. We should have expected γεραίτερος, but such an *hypallage* is common in the tragic writers. Cp. Eur. Tro. 1110 πατρῶον θάλαμον ἐστίας, ib. H. F. 336 ἀθλίω μητρὸς ποδί.

l. 47. φύσει νεώτερος. For this use of φύσει (= 'by birth') cp. Hdt. 7. 134 φύσει γεγονότες εὔ.

l. 49. χειρὸς οὐδ' ἔργου. Both words come under one

general notion, and so are connected by οὐδέ, not by οὔτε. Cp. Aj. 439 οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς.

l. 52. ταύτη, 'in this way,' i. e. to this effect. For the fem. demonstrative cp. O. T. 857, 8 οὔτε τῆδ' ἐγὼ | βλέψαμι' ἂν οὐνεκ' οὔτε τῆδ' ἂν ὕστερον.

l. 53. Doric Argos in Peloponnese must be distinguished from Pelasgic Argos in Thessaly. So we find, O. C. 378, τὸ κοῖλον Ἄργος βὰς φυγὰς, El. 4 τὸ γὰρ παλαιὸν Ἄργος οὐπόθεισ τόδε.

l. 54. λαβῶν Ἄδραστον πενθερόν, i. e. taking to wife the daughter of Adrastus.

l. 55. After ἔσθησα supply πάντας. γῆς . . . Ἄπιας = Peloponnese, so called, according to tradition, from Apis, a king of Argos. It is doubtful whether this word is the same with ἄπιος (ἄ), 'distant.' Sophocles, O. C. 1685, uses ἄπιος (ἄ) = 'far off.'

l. 56. καὶ τετιμῆνται δόρει, 'and are honoured most in war.' The superlative must be continued from πρώτου. For the language cp. O. T. 1202 βασιλεὺς καλεῖ | ἐμὸς καὶ τὰ μέγιστ' ἐτιμάθης.

l. 58. πανδίκως, 'justly,' i. e. as becomes a prince, who ought to die in the attempt to recover his throne rather than remain in banishment. Cp. O. T. 853 φανεῖ δικαίως ὀρθόν. Others 'in fair fight.'

l. 62. ἐμαυτοῦ κ.τ.λ. The genitives depend on λιτάς, 'prayers in behalf of.'

l. 64. λόγχαις, 'spears,' i. e. leaders, each of whom was distinguished by his spear.

l. 66. οἰωνῶν ὁδοῖς, 'in the ways of birds,' i. e. in augury. Prometheus communicated to mankind the secret of divination by the flight of birds. Aesch. P. V. 487 foll. ἐνοδίους τε συμβόλους | γαμφωνύχων τε πτήσιν οἰωνῶν σκεθρῶς | διώρισ', κ.τ.λ.

ll. 70, 71. κατασκαφῆ is dat. of the manner; πυρί of

e instrument. For Tydeus and Capaneus see supra esch. 3.

l. 72 ὄρνυται, 'rushes on.' The word expresses the youthful vigour of Parthenopaeus.

l. 73. 'Called after the manner of his birth from a other who was long a virgin,' i. e. Parthenopaeus, from φθέγους. χρόνῳ must be taken with πρόσθεν. The genitive goes with ἐπώνυμος, to which λοχευθείς is added in further explanation.

ll. 75, 76. 'And I, your son, or if not your's but the child of evil destiny, called at least your son.' Cp. O. T. 1080 ἐγὼ δ' ἐμαυτὸν παῖδα τῆς τύχης νέμων.

l. 78. οἷ, i. e. ὁ στρατός. ἀντί, κ. τ. λ., 'by these thy children and thy life,' i. e. as you love them. Cp. the use of the word τιάζω. In this sense πρὸς with the gen. is more common.

l. 80. μῆνιν . . . εἰκαθεῖν, 'to yield in your wrath.' The cognate is almost cognate, or rather in apposition to the cognate idea. Cp. O. C. 1204 βαρείαν ἠδονὴν νικᾷτέ με. his use is not found elsewhere with the verb εἰκαθεῖν.

l. 81. τῷδ' ἀνδρί, i. e. ἐμοί.

l. 82. πάτρας. ἀποσυλᾶν τινά τι is the more usual construction, but the gen. is convenient here because it suits ἔωσε.

l. 83. ἐκ χρηστηρίων, 'issuing from oracles.'

l. 84. οἷς ἂν σὺ προσθῆ, '(That side) to which you attach yourself,' or ἀλήνη may be supplied with προσθῆ.

l. 85. κρηρῶν . . . ὁμογνίων, 'by the wells of which our fathers drank and the gods of our family.' The adjective must be taken with both substantives. The scarcity of water in Greece gave a kind of sacredness to the springs.

l. 88. οἰκοῦμεν, 'have a home.'

l. 92. τῆμῃ . . . φρενί, 'my purpose.' Cp. Ant. 1015 ἵς σῆς ἐκ φρενός, ib. 1063 ὡς μὴ ἔμπολῆσων ἴσθι τὴν ἐμὴν ῥένα, Pers. 40 and note.

l. 93. *ἄγκος* has much the same signification as the Latin 'moles,' (1) 'trouble,' 'difficulty,' as here, (2) 'size,' and finally, 'pride.'

l. 96. *ἔστι=ἔξεστι*, 'it is in my power.'

l. 98. *τοῦ πέμψαντος οὐνεκ*, i. e. for Theseus' sake.

l. 100. *τῆσδε δημοῦχος χθονός*, 'guardian of this land.' *δημοῦχος* is treated as a substantive.

l. 102. *δικαιῶν ὥστε*, 'deeming it right that he should.' Cp. O. C. 570 *παρήκεν ὥστε βραχέ' ἐμοὶ δεῖσθαι φράσαι*.

l. 103. *ὀμφῆς*. There is a religious association clinging to the word. Cp. O. C. 550 *κατ' ὀμφῆν σὴν*.

l. 104. *ἀξιωθείς*, 'deemed worthy of a reply.'

l. 105. *τοῦδ'* is emphatic, 'of him whom you see before you.'

l. 106. *σκῆπτρα καὶ θρόνους*. The plur. is very common in these words. It adds a kind of splendour to the expression.

l. 108. *τὸν αὐτὸς αὐτοῦ*. For the emphatic juxtaposition cp. O. C. 442 *οἱ τοῦ πατρὸς τῷ πατρί*.

l. 109. *φορεῖν* must be taken after *ἔθηκας*. Cp. Eur. Her. 990 *κάμνευ με τήνδ' ἔθηκε τὴν νόσον*.

ll. 110, 1. *πόνω . . . κακῶν*. Cp. *συμφορὰ κακῶν*, etc. *ἐμοί* must be taken after *ταῦτῳ*.

l. 113. *ὥσπερ ἂν ζῶ*, 'whatever be my life.' Oedipus alludes to Polynices' mention of his *τροφαί*. Some take *ὡς* for *ἕως* which is doubtful. *μεμνημένος*. The participle is connected in construction with *ζῶ*, which requires *ἐγώ*.

l. 114. *μόχθῳ τῷδ' ἔθηκας ἔντροφον*, 'you have cast me into this trouble in which I live.' Cp. Aj. 622 *παλαιῇ ἔντροφος ἡμέρα*.

l. 115. *ἐκ σέθεν=ὑπὸ σου*. This use of *ἐκ* is common in Sophocles.

l. 117. *μή*. The position of the negative, which be-

s to ἐξέφουσα, is remarkable. Cp. El. 905 δυσφημῶ ἴδ'.

118. ἦ τᾶν οὐκ ἂν ἦ, 'Verily, I should not be alive at τὸ σὸν μέρος. Cp. Ant. 1062 οὕτω γὰρ ἤδη καὶ δοκῶ ἰν μέρος.

120. ἐς τὸ συμπονεῖν, 'looking to the help which they me.'

123. ὡς αὐτίκ'. The ὡς is pleonastic, as in ὡς ἐτή-
ς, ὡς παρ' οὐδέν, and similar expressions. 'The God
rds thee not indeed immediately as yet.' οἶδε. Oe-
s speaks as if he saw the battalions. Others, 'the
regards thee not yet, as he soon will regard thee,' i. e.
god will soon punish thee.

124. οὐ γάρ, κ.τ.λ., 'for there is one who shall never
that (town) his city.' Polynices is to die ἄπολις.
; use of τις in threats is not uncommon, e. g. Aj. 1138
εἰς ἀνίαν τοῦτος ἔρχεται τιμ.

128. ἐλθεῖν, sc. τὰς ἀράς. The curses are regarded as
g spirits whom Oedipus has called into being. So in
h. S. c. T. 695, ὁ φίλου γὰρ ἐχθρὰ μοι πατρός τέλει'
| ξηροῖς ἀκλαύστοις δμμασιν προσίζάνει.

129. ἴν' ἀξιῶτον, 'that ye think it worth while.' Cp.
172 οὐκ ἀξιῶι φανῆναι.

130. καὶ μὴ ἔξατιμάζητον, εἰ, κ.τ.λ., 'and may not think
light matter that.'

131. αἶδε refers to the sisters standing by. There is
ep pathos in this simple contrast of the brothers and
rs.

132, 3. 'Therefore they (i. e. the sisters) are sove-
r over thy supplication and thy throne.' The piety of
sisters condemns the conduct of the brothers. Others
ἀραί as the nom. to κρατοῦσι, and θάκημα καὶ . . . θρόνους
ἀτη καὶ θρόνους, but the first rendering is more in accor-
e with the contrast drawn in αἶδε γάρ, κ.τ.λ. The reye-

tion of the possessive is very emphatic. 'The supplication in which you trust'—'the throne which you hope for.' For the acc. after κρατεῖν cp. Aesch. Suppl. 255 καὶ πᾶσαν αἰᾶν . . . κρατῶ.

l. 134. ἀρχαίοις νόμοις. Cp. Ant. 457 αἰεῖ . . . ζῆ ταῖτα (the laws which Antigone reveres) κοῦδεῖς οἶδεν ἐξ ὄτου φάνη.

l. 137. γῆς ἐμφυλίου, 'the land of thy kindred.' Cp. O. T. 1406 αἴμ' ἐμφύλιον.

l. 139. τὸ κοῦλον Ἄργος, cp. supra l. 53.

l. 140. θανεῖν κτανεῖν θ'. θανεῖν κτανόνθ' would have been more regular, for the construction which follows (ἰφ' οὐπερ) is adapted more immediately to θανεῖν. But the use of the infinitive gives more prominence to the action in κτανεῖν, and it is easy to supply ἐκείνον. συγγενεῖ χερί is 'by the hands of a kinsman.'

l. 142. ὡς σ' ἀποικίση, 'to remove thee hence to its own land.'

l. 143. τάσδε δαίμονας, i. e. the Furies. Oedipus distinguishes between Ἄρά and the Erinys. Cp. El. 111 καὶ πότνι' Ἄρά, σεμναί τε θεῶν παῖδες Ἐρινύες.

l. 144. σφῶν, 'you and your brother.'

l. 146. For καὶ . . . τε, answering to each other, cp. O. T. 347 καὶ συμφυτευσαὶ τοῦργον εἰργάσθαι θ', ὅσον κ. τ. λ.

l. 148. τοιαῦτ' ἔνειμε . . . γέρα, 'apportioned such honours.' So γέρα . . . διώρισεν, Aesch. P. V. 438. Here the phrase is used ironically.

l. 149. ταῖς παρελθούσαις ὁδοῖς, 'by reason of your journey to Argos and hither,' which are 'past' journeys as compared with the intended journey to Thebes.

l. 150. οὐ ξυνήδομαι is = συμπευθῶ. Cp. Eur. Med. 136 οὐδὲ συνήδομαι, ὦ γύναι, ἀλγεσι δώματος.

l. 151. τῆς τ' ἐμῆς must be taken with κελεύθου no less

than *δυσπραξίας*. In fact *κέλευθος δυσπραξία τε* may be regarded as = *κέλευθος δυστυχής*.

l. 152. *τέλος* is an accusative in apposition to the action of the verb. 'With what an ending to our enterprise have we set forth from Argos!'

l. 154. *τοιούτον οἶον*, κ.τ.λ. added in further explanation of *οἶον*, l. 152.

l. 155. *ἀποστρέψαι πάλιν*, sc. τὸ *στράτευμα*. The construction with *οἶον* is no longer kept in view.

l. 156. *συγκύρσαι*. Supply *δεῖ* or *χρή* from *ἔξεσσι*.

l. 157. *τοῦδ'* is Oedipus. *ὄδε* = *ἐγώ* does not stand without some other word in Sophocles, i. e. *ὄδ' ἀνήρ*, etc. But others take it = *ἐμοῦ*. For *ὄμαιμος* means 'brother' or 'sister,' rather than 'son' or 'daughter;' and it is not likely that Polynices would refer at this moment to the peculiar relation in which Oedipus stood to his daughters.

l. 159. *ἔάν*. The *α* is long. So Ar. Vesp. 228, Plut. 126. There seems to be no other instance of this in the Tragg., but *ἄν* is long in Eur. Tro. 409 *οὐκ ἄν ἀμυσθί*, H. F. 1254.

l. 161. The construction goes on from *ἀλλ' ὑμεῖς* in 157 to *σφώ γ'* in 159, and finally to *ἀτιμάσητε*, the simple entreaty *ἀλλ' ὑμεῖς μὴ ἀτιμάζητε* being amplified by the dependent clauses, *ἐπεὶ*, κ.τ.λ. . . . *ἔάν*, κ.τ.λ.

l. 162. *κάν κτερίσμασι*. The verbal notion, 'honour me with,' or the like, must be supplied from *θέσθε*.

l. 164. *τοῦδ' ἀνδρός* is gen. of origin with *κομίζετον*, 'obtain from this man.' So with the middle voice, O. T. 580 *ἄν ἢ θέλουσα πάντ' ἐμοῦ κομίζεται*. *τοῦδ' ἀνδρός*, i. e. Oedipus. *οἷς* = *τούτοις δ*.

l. 165. *τῆς ἐμῆς ὑπουργίας*, 'for the service rendered to me.' Gen. of cause. Cp. O. T. 48 *σωτήρα κληΐει τῆς πάρος προθυμίας*.

l. 167. *τὸ ποῖον*. Cp. O. T. 291 *τὰ ποῖα ταῦτα*; the

addition of the article is common. It adds a kind of definiteness to the interrogative.

l. 168. *στρέψαι* is the first aor. imperat. middle.

l. 170. *οὐχ οἶόν τε*, 'it is impossible.' For the quantity cp. supra Phil. 32. *αὐθις*, 'a second time.' *πάλιν*, 'on the way back to Thebes.'

l. 172. *ὦ παῖ*. In the use of these words there is a mingled tenderness and expostulation.

l. 174. *πρεσβεύοντ'*, 'being the elder.'

l. 175. *τοῦ κασιγνήτου πάρα*. *παρά*, with the gen. to express the agent, is not a common construction in classical Greek. It denotes the source from which the action comes.

l. 176. *ἐκφέρει*. The verb is used intransitively, 'proceed to their end.' Cp. Tr. 824 *ὅποτε τελεόμηνος ἐκφέρου . . . ἄροτος*.

l. 177. *ἐξ ἀμφοῖν*, 'at each others' hands,' = *ἐξ ἀλλήλων*.

l. 178. *χρηῖζει γάρ* = 'for he speaks his wish.' It is extremely doubtful whether the words can have the sense which some give to them, 'he speaks prophetically.' *συγχωρητέα*. The plural is common in verbals. Cp. Thuc. i. 72. 1; ib. i. 86. 2; Ant. 677 *ἀμυντέα*, ib. 678 *ἡσσητέα*.

l. 181. *οὐδ'* = 'but we will not tell.' The *-δέ* is adversative. Cp. El. 132 *οὐδ' ἐθέλω προλιπεῖν τάδε*.

l. 184. *καί, κ.τ.λ.*, 'it is so, and do not,' etc. Cp. Ant. 576 *δεδογμέν' ὡς ἔοικε τήνδε καθανεῖν*. | *Καὶ σοὶ τε κάμοι*.

l. 185. *ἔσται μέλουσα*, 'shall be a matter of anxiety.' *ἔσται* here is used not unlike an auxiliary verb. *δύσποτμος, κ.τ.λ.*, 'inasmuch as it is rendered ill-starred,' or as others 'though it is rendered,' etc.

l. 187. *εὐδοοίη*, 'prosper your life.'

l. 188. *θανόντ'*. It is true, as a general rule, that *ι* of the dative cannot be elided in Greek tragic verse. But

here appear to be exceptions—(1) this passage, for the construction requires *θανόντι*, (2) Aesch. Pers. 850 *παῖδ' ἠΐ*, (3) Soph. Tr. 675 *ἀργῆτ' οἶδς . . . πόκφ*, (4) Eur. Alc. 118 *Γοργόν' ὡς κατατόμφ*, and perhaps El. 456.

l. 189. *μέθεσθε*. The sisters have been clinging to 'olympics.

l. 190. *βλέποντ'*, 'alive.' The metaphor is very common. The full expression is *βλέπειν (ὄραν) φάος ἡελίοιο*.

l. 193. *εἰ χρῆ, θανούμαι*, 'if it is fated, I must die.' Cp. Aesch. S. c. T. 719 *θεῶν διδόντων οὐκ ἂν ἐκφύγοις κακά*, where the scene is quite parallel to this.

l. 195. *εἴ σου στερηθῶ*. The use of *εἰ* with the subjunctive is poetical and rare. Cp. O. C. 509 *οὐδ' εἰ πονῆεις*, O. T. 873 *εἰ ὑπερπλησθῆ*, ib. 198, *εἴ τι νύξ ἀφῆ*, Ant. 10 *κεῖ τις ἦ σοφός*.

l. 196. For *φύναι* cp. Aj. 646, *ἡ ἀπανθ' ὁ . . . χρόνος | ἴκει τ' ἄδρα. σφῶν* goes with *ἀρῶμαι*, but *σφῶ* must be understood with *ἀντήσαι*. *τῆδε . . . χἀτέρᾳ*, cp. supra l. 52 *ύτη*.

l. 198. *πῶσι* is masc. 'For all may see that ye are.'

EURIPIDES.

INTRODUCTION.

OF Euripides we possess two biographies. The first and longer is filled with details, for the most part scandalous or mythical, of the poet's personal life, gathered from the comedians and other untrustworthy sources; the second briefly sketches the striking characteristics of Euripides as a writer. Neither is of much value; and even the text is confused and uncertain, no good MS.

being in existence. Other authorities, such as Aulus Gellius and Suidas, seem to have repeated, without much examination, the stories current in their time. Hence we are not only left with very scanty information about the poet, but in the place of truth we possess a number of traditional stories, incorrect beyond a doubt in part, and yet not altogether to be cast aside. For though we may easily suppose that the comic poets, who were the persistent enemies of Euripides, caricatured and exaggerated the facts, it is hardly possible to imagine that there was no foundation whatever for their jests. The poet's personal life may have been passed in seclusion, so that almost any story could be told of it without contradiction, but his birth and the names and condition of his parents would be known to many among the Athenians. When therefore we are told that Euripides was an Athenian, the son of Mnesarchides and Clito, of whom the latter sold herbs, and when we find this story supported by the language of Aristophanes, who brings the nature of Clito's occupation forward on the public stage (Ar. Acharn. 478 *σκάνδαί μοι δός, μητρόθεν δεδεγμένος*, ib. Ranae 840 *ἄληθες ἔπει τῆς ἀρουραίας θεοῦ*;) it is difficult to disbelieve the story entirely, however much we may be disinclined to accept it as a statement of the truth. That the parents of Euripides, whatever their occupation, were not poor or despicable is clear from the education which they gave their son; and from the fact that he possessed a considerable collection of books, at that time both expensive and rare.

Euripides is said to have been born in the island of Salamis, on the day of the great battle, 480 B.C. If this date be correct, he was forty-five years the junior of Aeschylus, and fifteen years the junior of Sophocles. He was an Athenian citizen of the Phlyensian tribe. In the early part of his life he gave attention to gymnastic, and

ps to painting, but becoming attached to the philo-
 sers Anaxagoras and Socrates, and the sophists Pro-
 and Protagoras, he abandoned all other pursuits
 philosophy and poetry. Socrates is said to have
 ed him in composition, but this is probably a
 n, and merely means that the influence of the
 r can be traced in the poet's work. His early
 i would seem to have been passed on the island of
 nis, and perhaps he retired there even in later years ;
 ast tradition pointed out a cave in the island—
 unca tætra et horrida' (Aul. Gell. N. A. 15. 20. 5)—
 e he composed his dramas. The date at which he
 began to exhibit is uncertain, for we have nothing
 ide us in the chronology of his life ; but for some
 he remained unsuccessful, until the progress of the
 onnesian war, and the feelings to which it gave
 induced the Athenian populace to listen with a
 favourable ear to his peculiar style and audacious
 nes. Of success he reaped but little, being victorious
 five times in all (out of some ninety or a hundred
 as), 'cum eum saepe vincerent aliquot poetae igna-
 ni' (Aul. Gell. N. A. 17. 4. 3), a fact due perhaps to
 olent enmities which the poet seems to have aroused,
 r than to deficiency of merit on his own part.

ories of the private life of the poet tell us that he
 married twice, and found no happiness with either

It was by their infidelity that he was driven to
 ce the female character in his dramas. He left three
 Mnesarchides, Mnesilochus, and Euripides. In
 ig he was assisted by Mnesilochus (a friend) and
 crates, the Argive, but most of all by Cephisophon,
 own slave, who also stole one of his wives away
 him.

ie latter part of his life was passed at a distance

from Athens, first in Magnesia, and afterwards in Macedonia at the court of Archelaus, where also was Agathon the first of Athenian tragic poets, after the Three. The time and reason of this absence is unknown to us, though it is easy to suggest that the calamities of the Peloponnesian war and the abuse poured upon him by his personal enemies were inducements enough to such an exile. In Macedonia he died, B.C. 406, a few months before Sophocles. The common account of his death is that he was torn to pieces by dogs. The particular circumstances are variously related and in no case worth credit, though there is nothing impossible in the mere fact. He was buried in Macedonia, at the confluence of two rivers; but the Athenians erected a cenotaph in his honour, which was adorned by an epitaph from the hand of Thucydides. The gods themselves, to testify their affection for their favourite, struck his tomb with lightning. His reputation during the latter part of his life in the Grecian world must have been extraordinary: the stories are well known that each of the Athenian prisoners at Syracuse who could repeat a line of Euripides was set at liberty, and that a whole vessel was saved by a flute girl who recited the *Alcestis*.

The number of plays written by Euripides is variously stated. About eighty titles have come down to us, the whole number written was possibly a hundred or more. Nineteen plays have survived, but in one (the *Iphigenia at Aulis*) there are considerable interpolations, and another (the *Rhesus*) has been rejected by some critics, as not genuine.

The most remarkable circumstance in the poet's life is the relation in which he stood to the comedians of his time, and more especially to Aristophanes. That great poet, while paying a high tribute of respect and honour

hylus and Sophocles, manifests everywhere the hatred against Euripides, exhibiting him while the most ridiculous and contemptible situations, suing him, even after death, with acrimonious . The piquancy and wit of these attacks were t to recommend them to the public, but deeper lay beneath. The life of Euripides seems to en passed in retirement; he never came for- ke Aeschylus, to fight for his country, or took mand of public expeditions. On such a per- Greeks looked with suspicion, attaching some- f moral obliquity to every one who took no in public affairs. He was also intimately con- with Socrates Anaxagoras and others, persons Athenians of the old school regarded with aver- d distrust as underminers of the national faith- rals; and he was more formidable than his masters, ar as he made the theatre the medium for dis- ing their peculiar doctrines. Moreover, he was t of the new generation, who had been brought up he destructive influence of the Peloponnesian war. cised the received traditions of life and put logical ; in the place of principles of action. He deserted intense feeling of Athenian patriotism for some- ider and more cosmopolitan. He allowed rhetoric the place of truth, and changed simplicity into y. Above all he brought down tragedy from the position which she had hitherto occupied to the f ordinary life. He did not describe men and as they ought to be, but as they were. He was lly realistic in an age when high thoughts and ere fast fading out of life. He did not seek to lift lience to the contemplation of great moral truths, amuse them with startling surprises, to mystify

them with philosophy, or puzzle them with casuistic problems, or weaken them with the sight of pathetic situations. So at least Aristophanes seems to have judged; and therefore to him Euripides might very naturally appear as one who aided to push Athens onward in her declining course. Convinced, as he was, that the Persian days were better than his own, and that action was more than philosophy, he employed the whole power of his comic genius against the man who threw the greatest charm round the tendencies and doctrines which he hated, and brought them home to the Athenian public. For the 'books of Anaxagoras' would be read by few, but all would witness the dramas of Euripides.

Modern critics have sought to impugn the judgment of Aristophanes, partly, by maintaining that Euripides was compelled by circumstances to write as he did, all other paths being trodden by his great predecessors, and, partly, by attributing personal bias to Aristophanes. But we can hardly accept this justification, for genius knows no limitations of the kind intimated; it can throw a freshness over the most beaten track. And there is evidence enough still remaining to explain the feeling of Aristophanes. He is dissatisfied with his time, and pours out his anger on the most prominent representative of it. Cleon, after his death, he allows to rest in peace; Agathon, whom he abuses most grossly, he speaks of when absent as *ἀγαθὸς ποιητῆς καὶ ποθεινὸς τοῖς φίλοις*, but he never relaxes towards Euripides. And no greater tribute has ever been paid to the power of the tragedian than this.

Euripides is the poet of a period of transition; his strength does not lie, like that of Sophocles, in producing master-pieces of perfect art, but in clearly grasping the tendencies of human nature. Hence, though we must rate his work as inferior to that of Sophocles (no un-

prejudiced person who reads the Troades or Helena can deny this), he has exercised far greater influence on the subsequent history of the drama. The New Comedy was in part derived from him; he is the most modern of the ancients, and though the form is different, there is an inner link connecting him and the Romantic drama. Indeed it is scarcely an exaggeration to say that the step from Euripides to Shakespeare is less than the step from Sophocles to Euripides. Though he lost much in turning his eyes too exclusively from ideal forms to the realities around him, he was the first in the ancient world to recognise two great truths, (1) the influence of women on the happiness or misery of the human race, (2) the possibility that virtue and honesty may exist in slaves as well as freemen,—that slavery is in fact not *φύσει* but *νόμῳ*. How well he succeeded in catching the spirit of his time and embodying it in verse is proved by the fact that he is quoted more frequently than any other ancient poet, with the single exception of Homer.

In the structure of his plays he differs widely from his predecessor in two points, the introduction of the prologue and the management of the chorus. In Sophocles we are not instructed at the beginning in the circumstances of the drama and the course which the action will take; we are left to discover this as the play goes on, the necessary knowledge being conveyed in the speeches of the persons on fitting occasions. In the Oedipus Rex the introductory matter, if such a phrase may be used, is given in a conversation between Jocasta and Oedipus which takes place towards the middle of the play. But Euripides almost invariably begins with a prologue, and makes the situation at once clear to the audience. Thus in the Hecuba the shade of Polydorus prologizes; informing the spectator that his body will be found on

the beach and brought to Hecuba, and that his sister Polyxena will be slain at the tomb of Achilles. These prologues are sometimes little better than play-bills, and are wearisome and flat. The plan of persistently introducing them must be considered a great decline in the artistic arrangement of the drama. In their favour it may be said that they clear the way, and lighten the dialogue; thus leaving to the poet more opportunity for passionate declamation or philosophic reflection. They also allow attention to be given to the cleverness with which the plot carries out the programme, for the spectator knowing *what* will happen is only interested in watching *how* it will happen. They offered an opportunity to Aristophanes of which he was not slow to avail himself.—The choruses of Euripides are not so closely connected with the subject matter of the play, as in Aeschylus or Sophocles. They are lyric songs, often of extreme beauty, forming interludes in the course of the action and therefore interrupting rather than assisting the unity of the drama. Aristotle remarks with regard to them that it makes no difference whether an irrelevant song or a passage from another play is introduced; each is equally blameable in art. The object of thus breaking away from the traditional view of the chorus was, no doubt, to afford relief to the minds of the spectator and heighten the interest by contrast. Moreover, the chorus was essentially a moralising element in the older drama: it brought the ideal side of the action more plainly before the spectators. To Euripides therefore it was a stumbling-block. His plays did not present and were not intended to present, such high thoughts as those which had occupied the chorus hitherto; and the reflections which were called forth could be put more properly in the mouths of the actors. The

increasing expenses of the Peloponnesian war were an external reason for diminishing the part of the chorus. The training could no longer be carried to the same pitch of excellence, when the means were required for other purposes.

Leaving out of sight these two peculiarities, the plots of Euripides are not specially noticeable. They seldom deserve praise, being arranged merely to bring out pathetic situations, and vary from the tragic to the melodramatic. In some plays, e. g. the *Troades*, there can hardly be said to be any plot at all; in the *Rhesus* the scenes are held together by the most slender thread, and two lines of interest cross each other. In the *Hecuba* the connection is fortuitous rather than real; there is no reason beyond a stage necessity, for the finding of the body of Polydorus, or for the presence in the camp of the Thracian king on whom *Hecuba* executes vengeance. The 'Deus ex Machina,' which Sophocles employs in the *Philoctetes*, appears in Euripides, e. g. in the *Hippolytus*, the *Hercules Furens*, and the *Electra*. Aristotle's well-known judgment is that Euripides, 'though in other respects he arranges his plots ill, is the most tragic of poets,' i. e. his plots are so constructed as to move the spectator most. This is eminently true of the *Medea*, the *Hippolytus*, and *Hercules Furens*. In other plays, e. g. the *Alcestis* and *Ion*, the tragic element is transitory, and the play 'ends well:' in others again, e. g. the *Helena*, there is really nothing tragic at all.

In his use of language Euripides is for the most part simple and easy. He avoids the long rolling compounds of *Aeschylus*—'which none but he could wield;' and the subtilty which so often makes the sentences of *Sophocles* intellectual puzzles. Yet he is not prosaic, owing to his choice of words and effective arrangement.

Aristotle tells us that he transferred a line from prose to poetry by the alteration of a single word, changing

φαγέδαιναν ἢ μου σάρκας ἐσθλεί ποδός

(a line of Aeschylus) into

φαγέδαιναν ἢ μου σάρκα θωῶται ποδός.

Ancient critics praised the grace and charm of his style: even Aristophanes, in this matter, did not despise him for a master. In a modern judgment some deduction will always be made for rhetorical artifices and exaggerated sententiousness. The Dialogue, at times, is nearer the practice of the law-courts than the dignity of tragedy, as for instance in the altercation between Admetus and Pheres in the *Alcestis*, Hecuba and Polymestor in the *Hecuba*, though here the poet may have designedly adopted a lower tone; and the same charge may be brought against Sophocles in the latter part of the *Ajax*. The Athenians appear to have taken a remarkable delight in these exhibitions of the gladiatorial intellect. The general reflections often come in where they are out of place. It is harsh to represent Hecuba, while yet in the freshness of her grief for her daughter, as entering into a comparison of physical and human nature. The thoughts are often common-place in our minds; but in passing judgment upon Euripides in this respect we must bear in mind that the common-places of one age are the great discoveries of an earlier period;—that in moments when our feelings are exceptionally stirred even common-places have a new meaning, and impress themselves on the imagination with all the force of discoveries;—that the appeal to generalities affords a sort of rest to the perplexed spirit, and is therefore not out of place in tragedy, (compare our own appeal to the familiar truths of Scripture under similar circumstances); and that

general ideas had a sacredness in the age of Euripides which they cannot have now. The individual sentiment was ennobled and transfigured, as it were, by being connected with some general notion. In other cases the extreme beauty of these reflections is the best justification for them. Cp. Hipp. 192, foll.—In the metre of Euripides there is considerable laxity, resolved feet occupying a large space. This is even more the case in the lyric measures than in the senarii. He also appears to have introduced the practice into tragedy of dwelling upon one syllable for more than a single pause; a practice which Aristophanes parodies in the word *εἰεἰεἰ-εἰεἰεἰεἰε* (= *εἰδίσειε*), *Ranae* 1314. Another obvious blemish is the wearisome repetition of words, e. g. *μέλεος μέλεος, κακά κακά, ἕθaves ἕθaves*, and the like.

It was one of the charges made by Aristophanes against Euripides, that he brought on the stage Sthenoboeas and Phaedras, and other disreputable persons. Sophocles also is reported to have said that 'he delineated characters as they ought to be, Euripides as they are.' And certainly of the numerous characters which appear in his plays few could be selected as ideal or exemplary;—as instances of 'noble men suffering undeservedly.' There is a high-minded devotion in Makaria, the daughter of Heracles, who gives her life to save her race; but the character is thin and shadowy, and seen only in a single action. The same may be said of Polyxena and Iphigenia who exhibit a royal nature. Alcestis is more carefully drawn, and forms a fit centre-piece for 'that saddest sweetest song.' Of the men the noblest character is perhaps Theseus, who in the *Hercules Furens* is represented as offering consolation to Heracles, when the latter has recovered from his madness and is conscious of the slaughter he has caused. To these may be

added the boy Ion, and the youth Hippolytus. On the other hand, in the delineation of more passionate forms of female character Euripides is a master. His Medea and Creusa are types of wifely and maternal jealousy: and no other poet has described more forcibly the restlessness of feverish passion than the lines in which Phaedra longs for the cool brooks and the forest shade, Hipp. 208:—

πῶς ἄν δροσερᾶς ἀπὸ κρηνίδος
καθαρῶν ὑδάτων πῶμ' ἀρυσάιμην,
ὑπὸ τ' αἰγείροις ἔν τε κομήτῃ
λειμῶνι κλιθείσ' ἀναπασαίμην;

and again l. 215 foll.—

πέμπετέ μ' εἰς ὄρος· εἶμι πρὸς ὕλαν
καὶ παρὰ πεύκας, ἵνα θηροφάνοι
στείβουσι κύνας,
βαλιαῖς ἐλάφοις ἐγχεριπτομένα·
πρὸς θεῶν, ἔραμαι κυσὶ θωύξαι,
καὶ παρὰ χαίταν ξανθὰν ῥίψαι
Θεσσαλὸν ὄρπακ', ἐπιλογχὸν ἔχουσ'
ἐν χειρὶ βέλος.

To these, when we have once allowed tragedy to leave the height of her great argument and represent human nature in conflict with itself, rather than struggling against supernatural forces, the highest praise must be given. They are worthy to stand beside the Cleopatra of Shakespeare. Other characters are merely distinguished by their vehemence, which however is carried to splendid, if tragic and awful, heights. Hecuba, in the drama of that name, at times rises to the sublime passionateness of Constance in King John:—

εἴ μοι γένοιτο φθόγγος ἐν βραχίῳσι
καὶ χερσὶ καὶ κόμαισι καὶ ποδῶν βάσει,

ἢ Δαίδαλου τέχναισιν ἢ θεοῦ τινός,
 ὡς πάνθ' ὀμάρτη σῶν ἔχοιτο γουνάτων
 κλαίοντ', ἐπισκίητοντα παντοίους λόγους·
 ὦ δέσποτ', ὦ μέγιστον Ἑλλήσιν φάος,
 πιθοῦ, παράσχεε χεῖρα τῇ πρεσβύτιδι
 τιμωρόν, εἰ καὶ μηδέν ἐστίν, ἀλλ' ὅμως.

Similar vehemence will be found in Agave, Alcmene, Andromache, and Medea, mingled at times with an unutterable depth of pathos, e. g. in the famous lines Med. 930 ἔτικτον αὐτούς· ζῆν δ' ὄτ' ἐξήνχου τέκνα | ἐσῆλθέ μ' οἶκος εἰ γενήσεται τάδε. The pictures are not altogether pleasing; they imply a condition of feeling in which the ordinary curbs of nature and law are relaxed, but they reveal a powerful element in human nature, which in the interest of truth it was well should be brought to light. In his own generation Euripides passed for a misogynist; and the story is told that his seclusion in Salamis was invaded by a band of furious dames, who would have taken his life, but for a solemn promise of amendment. It would be nearer the truth to say that he showed clearly, how a passionate nature, when emancipated from authority, though weaker, is more dangerous than one in which the elements are 'kindlier mixed.'

I.

1. 2. πέμψαντος . . . μέτα = μεταπέμψαντος, 'having sent me for you,' cp. μεταστείχων in l. 7, infra 3. 37.

1. 3. κἀμε, 'me' as well as my daughter (καί). τάφω, 'at the tomb.'

l. 4. δοκοῦν is an instance of the so called acc. absolute = 'because it has seemed good to.' Cp. Plato, Protag 314 δόξαν ἡμῖν ταῦτα ἐπορεύομεθα. The words most common in this construction are δέον, προσήκον, ὄν, ἐξόν, παρόν, εἰρημένον. ὡς φίλ' ἂν λέγοις, 'How pleasant would be your words!' (in that case).

l. 5. Asyndeton is a natural figure in passages of emotion. Cp. supra Soph. 2. 93 συμπόνοι πατρί | σύγκαμ' ἀδελφῶ, παῦσον ἐκ κακῶν ἐμέ. ἡγοῦ μοι, γέρον. There is no violation of the law of the cretic, because μοι belongs closely to ἡγοῦ.

l. 9. θανουμένων. A woman speaking of herself in the plural uses the masc. gender. Cp. Androm. 357 ἐκόντες . . . αὐτοὶ τὴν δίκην ὑφέξομεν.

l. 10. σημαίνων. The pres. has the authority of the best MS. others σημαῶν. Cp. Soph. O. T. 297 ἀλλ' οὐξελέγχων αὐτὸν ἔστιν.

l. 12. τοῦπὶ σ', 'so far as regards you.' Cp. Soph. Ant. 889 ἡμεῖς γὰρ ἄγνοι τοῦπὶ τήνδε τὴν κόρην.

l. 13. πῶς καί. καί = 'in addition,' 'as a further point.' Cp. Pors. Phoen. 1373.

l. 14. πρὸς τὸ δεινόν, 'to the dreadful deed.' Cp. Med. 402 ἔρπ' ἐς τὸ δεινόν.

l. 16. διπλᾶ. Cp. Soph. O. C. 363 δις γὰρ οὐχὶ βούλομαι | πονοῦσά τ' ἀλγεῖν καὶ λέγουσ' αὐθις πάλιν.

l. 17. λέγων κακά = 'telling the sad tale.'

l. 18. πρὸς τάφῳ, 'at the tomb.' Supply ἔτεγξα τὸ ὄμμα.

l. 20. πλήρης, 'completely assembled.' Cp. Orest. 884 ἐπεὶ δὲ πλήρης ἐγένετ' Ἀργείων ὄχλος. σφαγᾶς. The poetic plural is common in this word. It adds force and even dignity to the term.

l. 22. ἐπ' ἄκρου χώματος, 'on the top of the tomb (of Achilles).' πέλας δ' ἐγώ, sc. ἔστιν.

l. 23. ἔκκριτοι adds to the force of λεκτοί, as if it were λεκτοὶ Ἀχαιῶν νεανίαι, ἔκκριτοι δντες.

l. 24. σκίρτημα μόσχου σῆς. Metaphors, such as μόσχος etc., are common in the tragic writers, e. g. μόσχος here and Androm. 712 στείρος οὔσα μόσχος, πῶλος, Hec. 144 πῶλον ἀφέλξων σῶν ἀπὸ μαστῶν, Hipp. 546 etc. In other poets πόρτις and δάμαλις are used in the same way. σκίρτημα suits the metaphor. In Aesch. P. V. 675 Io, who is changed partly into a heifer, rushes on ἐμμανεῖ σκιρτήματι.

l. 26. αἶρει . . . χοάς, 'lifts on high the libations.' The addition of χειρὶ after ἐν χεροῖν is noticeable: it is required to make αἶρει definite.

l. 27. θανόντι πατρί, 'in honour of his dead father.' The dat. as in χοὰς χεῖσθαι νεκύεσσι, because αἶρειν χοάς = 'to pour libations.'

l. 29. καταστάς, 'taking up my position,' 'standing in presence of the army.' Cp. Thuc. 4. 84 καταστάς ἐπὶ τὸ πλῆθος εἶπον.

l. 31. σίγα, imperat. from σιγάω. The sing. is used because λέως has just preceded, and also to make the appeal more distinctly to each individual. ἔστησ' = ἔστησα. νήνεμον is metaphorical, the multitude being regarded as a roaring sea.

l. 32. πατῆρ δ' ἐμός. δέ is regular in additions of this kind. Cp. Hdt. 7. 8 Ἀρισταγόρη τῷ Μιλησίῳ, δούλῳ δὲ ἡμετέρῳ.

l. 34. νεκρῶν ἀγωγούς is an addition to κλητηρίους, 'eliciting the dead,' i. e. bringing them forth to assist the living. For the gen. cp. Tro. 1131 δακρύων ἀγωγός.

l. 37. χαλινωτήρια. Supply ὅπλα. The ships would be fastened to the shore by ropes extending from the stern to the beach: hence πρύμνας καὶ χαλ.

l. 38. δός takes two constructions, (1) δός ἡμῖν λύσαι,

(2) *δος πάντας μολεῖν*. The difference in English=(1) 'Grant to us to loose,' (2) 'Grant that all may go.'

l. 40. *ἐπηύξατο*, 'joined in the prayer;' said Amen, as it were.

l. 41. *κώπης λαβών*, 'taking by the handle.'

l. 43. *λαβεῖν*. The infin. after *ἔνευσε* is a Homeric construction.

l. 44. *ὡς ἐφράσθη*, 'when she perceived it.' *τόνδ' ἔση*, 'signalled this speech,' i. e. 'proclaimed aloud this speech.'

l. 47. *παρέξω δέρην*. Cp. 'He gave his back to the smiters.'

l. 49. *μεθέντες*, with *ἐλευθέραν*. Cp. Med. 1050 *ἐχθροῖς μεθείσα τοὺς ἐμούς ἀζημίους*.

l. 50. The living carried their condition with them to the future life. Cp. Soph. O. T. 1371 where Oedipus defends his action in blinding himself *ἐγὼ γὰρ οὐκ οἶδ' ὄμμασιν ποίοις βλέπων | πατέρα ποτ' ἂν προσεΐδον εἰς Αἴδου μολών*. Plato, Gorg. 524 'And in a word, whatever was the habit of the body during life, would be distinguishable after death, either perfectly, or in a great measure and for a time.' So Agamemnon is a king after death, as on earth,—Aesch. Choeph. 357, foll.

ll. 53, 4. These lines occur in the MSS. but can hardly be genuine. Most Edd. omit them. *ὁσάτιν ὅπερ* must mean 'final command.' *οὐπερ κ. τ. λ.*, 'of him whose power was the greatest.'

l. 55. *δεσποτῶν*. The plural is poetical: only Agamemnon is meant. Cp. Ion 755 *ἄλλ' ἢ τι θεσφάτοισι δεσποτῶν νοσῶ*.

l. 56. *ἐξ ἄκρας ἐπωμίδος*, 'from the top of the shoulder piece.' The garment was fastened over the shoulder by a brooch. *πέπλους*, also a poetical plural.

l. 57. *λαγόνος εἰς μέσον*, 'to the middle of her side.'

The reading is not quite certain for the MSS. have *λαγόνας*.

l. 58. *στέρνα κ. τ. λ.*, 'breast most beautiful, as the breast of a statue.' Cp. Aesch. Ag. 242 of Iphigeneia in a similar situation—*πρέπουσα δ' ὡς ἐν γραφαῖς*.

l. 60. *πάντων*, sc. *λόγων*.

l. 61. *ὦ νεανία* is addressed to Neoptolemus, the son of Achilles, who was the 'priest in this sacrifice.'

l. 63. *χρηθεύς*, i. e. *παίειν*.

l. 66. *καὶ θνήσκουσ'*, 'even though dying.'

l. 67. *εὐσχήμως*, 'with decorum.'

l. 70. 'None of the Argives had the same task,' i. e. each was eager to do something special in honour of the maiden.

l. 71. The old Scholiast remarks on this line *φυλλοβολεῖται Πολυξένη ὡσπερ ἐν ἀγῶνι νικήσασα. ἐκ χερῶν*, 'with unsparing hand.'

l. 72. *πληροῦσιν πυράν*, i. e. 'build up to its full measure,' or *πληροῦν* may be used in the sense of fulfilling what is due, as in *πληροῦν λειτουργίαν*, 'build up the pyre which was her due.' The first interpretation is the more probable.

l. 74. *τοιὰδ' ἤκουεν κακά*, i. e. 'was thus reviled.' So also *κακῶς ἀκούειν*, *κλύειν*. *ὀρθῶς ἀκούειν* = 'to be rightly called.' *εὖ ἀκούειν*, 'to be well spoken of.'

l. 77. *τῇ περίσῳ εὐκαρδίῳ*, 'for her who above all was brave of heart.' Cp. Tro. 735 *ὦ περισσὰ τιμηθεῖς τέκνον*. The word is here used in a distinctly *good* sense.

l. 78. *λέγων* is out of all construction, but is introduced as if an active, and not virtually a passive construction had gone before, e. g. *ὁ δὲ φέρων τὸν οὐ φέροντα κακῶς εἶπεν ... λέγων*.

l. 79. *εὐτεκνωτάτην*, 'mother of the noblest children,' such as Hector and Polyxena, but most unfortunate in losing them.

l. 81. The chorus in this play is composed of captive Trojan women. ἐπέξεσε is intransitive, lit. 'has boiled over.' For the metaphor cp. Aesch. S. c. T. 709 ἐξέξεσεν γὰρ Οιδίππου κατεύγματα.

l. 82. θεῶν ἀναγκαῖον τόδε, 'this is the compulsion of heaven.' Cp. Phoen. 1000 οὐκ εἰς ἀνάγκην δαιμόνων ἀφγ- μένοι.

l. 83. Cp. Soph. Ant. 1342 οὐδ' ἔχω | ὅσα πρὸς πότερον ἴδω, κ. τ. λ.

l. 84. πολλῶν παρόντων must be regarded as gen. absolute. τις . . . ἄλλος is a common expression for 'one . . . another' and here τόδε is inserted to make a third.

l. 85. ἐφ' με, it is easy to supply μένειν αὐτοῦ but not necessary: εἶν is used absolutely='leave me alone,' 'allow me to rest.' Cp. ἔασον='let me be,' Orest. 633. ἐκεῖθεν refers to τόδε.

l. 86. διάδοχος κακῶν κακοῖς, 'causing evils to succeed evils.' Cp. Suppl. 71 γόνων γόοις | διάδοχος. A somewhat similar use of the dative meaning 'in addition to' occurs Soph. El. 235 μὴ τίκτειν δ' ἄταν ἄταις.

l. 87. The order of words is καὶ νῦν οὐκ ἂν δυναίμην ἐξαλείψασθαι τὸ σὸν πάθος φρενὸς ὥστε μὴ στένειν (αὐτό).

l. 89. τὸ δ' αὖ λίαν παρεῖλες. τὸ λίαν is 'excess.' αὖ, 'on the other hand.' Hecuba cannot forget her child, but the noble manner of her death takes away excess of grief.

l. 90. Hecuba compares human and external nature. Such general reflections are in the manner of Euripides, who often brings them at times when they are hardly appropriate dramatically, as here. A mother would hardly philosophise over the death of her daughter.

δεινόν, 'strange.'

l. 91. καιροῦ θεόθεν must be taken together, 'gaining fair season from heaven,' the same thing is expressed in

the next line by ὧν χρεῶν τυχεῖν. εὖ στάχυν φέρει, 'bears a good crop.' The adverb really qualifies στάχυν.

l. 93. αἰεί, 'at all times,' 'without variation.' For the construction ἄνθρωποι, . . . ὁ μὲν, . . . ὁ δέ, cp. Soph. Ant. 21. οὐ γὰρ τάφου ᾠῆν τῷ κασιγνήτῳ Κρέων | τὸν μὲν προτίσας τὸν δ' ἀτιμάσας ἔχει.

l. 96. φύσιν διέφθειρ', 'marred his birth,' the nature he had by birth.

l. 98. ἔχει γε μέντοι. Whatever may be the case about birth, 'education can at least *teach* what is good.' The course of reasoning implies that one who is good by teaching will not be equal to one who is good by nature: but will at least be able to avoid what is base, that is, he will possess a kind of negative goodness.

l. 101. 'Yet these are idle arrows of the brain.' Hecuba apologises as it were for her philosophy.

l. 102. σὺ δ'. She addresses Talthybius.

l. 103. μὴ θιγγάνειν μοι μηδέν', 'that no one, I pray, touch her.' The infin. is added as if σήμηνον were a word of 'commanding.' The μοι is 'ethic,' expressing Hecuba's interest in the command, and so turning it into an entreaty. ἀλλ' εἴργειν, sc. αὐτούς, or πάντας. The construction may be compared with Soph. O. T. 238 μήτ' ἐσδέχεσθαι . . . τινά, . . . ὠθεῖν δ' ἀπ' οἴκων πάντας.

l. 105. ναυτικὴ τ' ἀναρχία κ. τ. λ., 'the license of sailors is stronger than fire.' Cp. Soph. O. T. 176 κρείσσον ἀμαιμικετοῦ πυρός . . .

l. 106. ὁ μὴ τι δρῶν. The μὴ is due to the general nature of the statement=ἄσοι μὴ δρῶσι. It is also hypothetical=εἰ μὴ τι δρῶ.

l. 108. βάψασα . . . ποντίας ἁλός, 'having dipped it in the sea.' The genitive must be regarded as partitive.

l. 110. Polyxena was in a manner the bride of Achilles, in as much as she was sacrificed at his tomb. Hence

she is said to be a 'bride without bridals, maiden and no maid.'

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l. 16. *ἀντυγος* is the rim, the front of the char *ἀντυγος ἡνία τείνειν* (to fasten the reins to the cp. Hom. Il. 5. 262.

l. 17. The interpretation of this line is very do The apparent meaning of the words is 'having fit feet, boots and all.' This is unintelligible. *ἄρβυλα* some taken to mean 'boots' in the chariot; i. e. for the feet to be put into, in order to give the a firm position. This leaves *αὐταΐσι* otiose. Th also great variation in the readings *πόδας* and *πόδα*. line must be pronounced corrupt.

l. 18. *ἀναπτύξας χέρας*, lit. 'unfolding his hands,' mas ad sidera tendens.'

l. 19. Theseus had accused Hippolytus of corr his wife Phaedra; the accusation proceeded from Pl who was desirous to conceal her guilt.

l. 20. The nom. to *αἴσθοιτο* is *πατήρ*.

l. 21. For *ἦτοι... ἦ*, cp. Soph. Tr. 150 *ἦτοι ἀνδρὸς ἢ τέκνων φοβουμένη. φάος δεδορ.* = 'alive.' Tl expresses the uncertainty of Hippolytus about his life, as he is now setting out from home.

l. 23. *ἐφ' ἄρματος*, 'on the chariot.' Perhaps no is meant than the attendants were near the chariot, *ποταμοῦ*, 'near the river.' But the reading is ext doubtful: *ἀμφ' ἄρματι* has been conjectured.

l. 25. *τὴν* . . .
μεσθα. εἰθ'

scene of

after sl

εἰθ'

l. 26. For εἰσεβάλλομεν cp. infra 4. 3.

l. 27. τοῦτέκευρα τῆσδε γῆς, 'beyond this land.' The usual meaning of τὸ ὄτ' τα ἔσ. is 'the part beyond,' 'the far side.'

l. 28. πρὸς πόντον ἤδη κ., 'lying already towards,' i. e. 'you have already reached the neighbourhood of the Saronic gulf, when you come there.'

l. 31. κρατ' . . . οὐς. For this sing. cp. infra 3. 22 λιχμῶσιν γένων.

l. 32. παρ' ἡμῖν, 'among us.' φόβος νεανικός, 'mighty fear.' The metaphorical use of νεανικός is frequent.

l. 33. εἶη. The ὁρᾶτ is due to ὁρᾶτ obliqua.

l. 34. ἀποβλέψαντες, 'looking away towards.' ἱερόν is an epithet which can be applied to anything belonging to the gods. So we have ἱερόν ἡμᾶρ. The Homeric sense of 'huge' can hardly be applied here.

l. 35. οὐρανῷ στηρίζων, 'rising up to heaven.' For the intransitive use of στηρίζω cp. infra 4. 41. ἐστ' ἀπὸ πέρθη κ. τ. λ., 'so that my eye was deprived of the Scironid heights—as to seeing them.' The inf. ἀπὸ πέρθη is epexegetic. Sciron was a fabled monster who threw men into the sea from the heights.

l. 37. ἔκρυπτε, i. e. τὸ ἴμα.

l. 38. ἀφρόν ἢ πολὺν καχλάζον, 'dashing foam.' The acc. is cognate. ποτῆς ἀφρόν, 'a roar of the sea.'

l. 41. ἀπὸ τῆς ὄψης τῆς θαλάσσης, 'from the wave-crest.'



l. 47. ἵππικοῖσιν ἤθεσι | πολλὰς ξυνοικῶν, lit. 'much experienced in the habits of horses.' πολὺς has the sense of an adverb, cp. Hdt. 9. 91 πολλὰς ἦν λισσόμενος, with which is compared the Latin, e. g. 'multus erat in precando'.

l. 49, 50. 'And as a mariner draws his oar backward so he drew the horses backward, having bound his hands with the reins.' If this rendering be correct, we may suppose that Hippolytus, in order to obtain greater power over the horses, attached the reins to himself, and pulled with his whole body, not with his arms only.

l. 52. βίᾳ φέρουσι, 'run away with him,' cp. Soph. 724 ἄστομοι πῶλοι βίᾳ φέρουσι. ναυκλήρου χερὸς, 'pilot-hand.' Such metaphors are very common, cp. the examples just below. The gen. must be taken with μεταστρέφουσι.

l. 53. ἵπποδέσμων, 'reins.'

l. 54. μεταστρέφουσαι, 'paying regard to.' In a similar sense we find μετατρέπομαι, ἐντρέπομαι, ἐπιστρέφομαι, all the gen.

l. 55. ἔχων οἶακας. The plural is used because reins are two in number.

l. 59. πελάζων is to be taken with ἄντυγι.

l. 60. ἔσφηλε, sc. τὸν ὄχον. ἀνεχαίτισεν, 'overthrew' 'shook off,' cp. infra 4. 30.

l. 62. σύριγγες are the boxes in the naves of the wheels. When these 'leapt up' the chariot would of course be on one side.

l. 63. ἀξόνων τ' ἐνήλατα = the lynch-pins.

l. 64. ἠρίασιν ἐμπλακείς, cp. supra l. 50.

l. 65. δέσμον is cogn. acc. with δεθείς, 'bound a chain,' cp. Virg. Aen. 2. 273 'perque pedes trajecit lora tumentes,' Od. 24. 228 περὶ δὲ κνήμησι βοείας μίδας . . . δέδετο.

l. 66. φίλον κάρνα is acc. of the part affected with σπασμένος.

l. 67. *σάρκας*. The plur. may be intended to show that the skin was broken in more than one place. Cp. Soph. Tr. 1054 *ἐκ μὲν ἐσχάτας βέβρωκε σάρκας*. The plur. is however common in Euripides.

l. 68. *φάτναισι* is a local dative.

l. 70. This is addressed to his followers. *ἄνδρ' ἄριστον* implies that though dying he is guiltless.

l. 71. *ὕστερῳ ποδὶ | ἐλειπόμεσθα* = 'were left behind,' 'were unable to come up with him.' Cp. Hel. 562 *στῆσον λαίψηρὸν πόδα*, Rhes. 412 *ὕστερος βοηδρομεῖς*.

l. 73. *τμητῶν ἱμάντων*. The gen. must be taken with *δεσμῶν*.

l. 75. *ἔκρυφθεν* = *ἐκρύφθησαν*, an Epic form. *δύστηνον* here almost = 'cruel,' cp. Soph. El. 121 *παῖ δυστανοπάτας Ἠλέκτρα ματρός*.

l. 76. *λεπταίας, κ.τ.λ.*, 'somewhere or other in the rocky ground.' *οὐ κάτοιδ' ὄπου* = *nescio qua*.

l. 77. *οὖν* introduces a conclusion which the messenger has arrived at. The *μέν* is answered by *ἄταρ* instead of the usual *δέ*.

l. 79. *τὸν σὸν . . . παῖδα*, 'with regard to your son.' The peculiar acc. is perhaps in part assisted by the idiomatic attraction of the nom. of the relative into the antecedent sentence. Cp. Soph. Ant. 211 *σοὶ ταυτ' ἀρέσκει, παῖ Μενοιτιάδης Κρέον, | τὸν τῆδε δύσνον καὶ τὸν εὐμενῆ πόλει*.

l. 80. The line refers to the manner in which the accusation had been made against Hippolytus. Phaedra had hung herself, and on her body was suspended a little tablet in which was stated her charge against Hippolytus. On discovering and reading this tablet Theseus had prayed Poseidon to destroy Hippolytus. Hence his death is due to the appearance of a sea monster.

l. 81. 'And one were to fill the pine wood on Ida with letters.' The *δέλτος* or tablet was therefore made of pine wood.

3.

1. 1. ἀγελαῖα μὲν βοσκήματ'. Cp. Soph. Aj. 175 βούς ἀγελαίας. Conversely we find O. T. 26 ἀγέλαις νόμοις.

1. 2. μόσχων with ἀγε. βοσκή. μόσχων βοσκήματα='fa calves;' but μόσχων is here used in a general sense πάλους for ἵππους. ὑπεξήριζον. There is a doubt whether this word is causal='brought to the mountain-tops,' so first sing., or merely='climbed up to the mountain tops,' third plur. There is more authority for the latter rendering, cp. Orest. 275 ἐξακρίζει' αἰθέρα πτεροῖς='into heaven's height on wings.' ὑπεξ. means 'climbed near, or close to the heights.' The plural verb is omitted because βοσκη. μοσχ.=μόσχοι.

1. 3. Cp. Soph. Ant. 417 καὶ καὺμ' ἔθαλπε. For present in the rel. clause cp. Her. 29 ἐπειδὴ παισὶν ἔστιν πατήρ, | Ἴδλας οὐκ ἤμυνε.

1. 4. θιάσους τρεῖς γυναικείων χορῶν. There is a certain pleonasm in the expression, but γυναικείων χορῶν is not more than γυναικῶν: it points out that the bands were for music and dancing.

1. 5. ὧν, i. e. θιάσων, after ἐνός. τοῦ δευτέρου. For omission of δέ cp. Rhesus 311 πολλοὶ μὲν ἵππεῖς, πηλταστῶν τέλη, πολλοὶ δ' ἀράκτων τοξόται.

1. 7. σώμασιν παρειμέναι, 'relaxed in their bodies.' In this sense the *accusative* is usual, cp. Alc. 204 παρὰ χειρὸς ἄθλιον βάρος, and the *dative* usually expresses means or instrument, e. g. ὑπὸ παρειμένους. Yet the *dative* is not contrary to analogy, though no other instance seems to be found with παρειμένους. Thus we have Ae. S. c. T. 895 δόμοισι καὶ σώμασι πεπλαγμένους, Eum. δόμοισιν λαμπρύνεται (Eur. Med. 92 ὄμμα τωρομένην).

the sense of *παρειμ.* cp. Bacch. 634 κόπου δ' ὑπὸ | διαμεθείς
ξίφος παρείται.

l. 8. The order is *αἱ μὲν ἐρέισασαι νῶτα πρὸς ἐλάτης φόβην.*
For similar inversion of order cp. Ion 1307 τὴν σὴν ὄπου
σοι μητέρ' ἐστὶ νουθείε, El. 22 μὴ τῷ παῖδ' ἀριστέων τέκοι, etc.

l. 10. εἰκῆ . . . σωφρόνως is an oxymoron = 'with a
chastened carelessness.'

l. 11. Elmsley and others write *φῶνωμένας*, but the MSS.
authority is strongly against this. So in l. 7 *εὕδον* is
preferable to *ἠδον* on MSS. authority. *λωτός* = 'pipe' is
common in Euripides.

l. 12. *θηρᾶν.* If the sentence were quite regular this
word would be, like *βαλοῦσαι*, a participle following after
εὕδον. But in order to prevent the sentence becoming un-
wieldy, all that follows after *φῆς*, though introduced by the
way, is made to depend upon it. In a similar manner in
Aesch. S. c. T. 24, foll. a relative clause becomes the main
one, *νῦν δ' ὡς ὁ μάντις φησὶν . . . οἶτος . . . λέγει μεγίστην προσ-
βολὴν . . . νυκτηγορεῖσθαι. ἡρημωμένας*, 'isolated,' 'alone.'
ἄλλην ἄλλοσ' εἰς ἐρημίαν πτόσσουσας (Bacch. 222), cp. Hdt.
4. 135 *ἐρημωθέντες τοῦ ὄμιλου.*

l. 13. The messenger, who tells the tale, is addressing
Pentheus.

l. 14. *κινεῖν.* The inf. follows after *ἄλλοιυξεν*, 'cried
aloud, so that all,' etc. Cp. Soph. Aj. 535 *ἀλλ' οὖν ἐγὼ
'φύλαξα τοῦτό γ' ἀρκέσαι.*

l. 16. *θαλερὸν . . . ὕπνον* seems to mean 'refreshing,
gladdening sleep;' others translate 'deep.' The epithet
θαλερός is of very wide application, *θαλερὸν δάκρυ* and *γῶος*,
θαλ. πνεῦμα, *θαλ. γάμος*, *παράκοιτις*. *δμμάτων*, the gen. with
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l. 17. *θαῦμ' ἰδεῖν εὐκοσμίας.* *θαῦμα* is probably acc. in
apposition to *αἱ δ' ἀνῆξαν*, i. e. just as we could say *αἱ δ'
ἀνῆξαν τάχος. ἰδεῖν* is epexegetical infin.

l. 20. ἀνεστελαιντο, 'girded up.' They were clad in fawn skins as Bacchants. ὄσασιν is dat. of reference, 'those for whom,' etc., cp. l. 25.

l. 22. λιχμῶσιν γένυν, 'licking their jaws,' cp. infra l. 54.

l. 23. ἀγκάλαισι, i. e. ἔχουσαι.

l. 26. ἐπὶ δ' ἔθεντο, 'put upon themselves.' This is the force of the middle. ἐπί is separated from ἔθεντο by tmesis. κισσίνους = κισσοῦ.

l. 28. τις is followed by ἄλλη in l. 30, ὄσαις in l. 32. The thyrsus was a wand wreathed with ivy and vine leaves, with a pine cone at the top.

l. 29. ἐκπηδᾷ is historical present. Cp. Soph. Aj. 31 φράζει τε κἀδήλωσεν, and ἐξίησι supra l. 3.

l. 30. νάρθηκά is the same thing as θύρσον in l. 28. The wand was of fennel. Cp. the line πολλαὶ μὲν νάρθηκοφόροι παῦραι δ' ἔτι βάκχαι. In Bacch. 1157 we have νάρθηκα εὐθύρσον.

l. 31. θεός = Dionysus.

l. 32. πώματος πόθος παρήν. Observe the alliteration. λευκοῦ πῶμα is of course milk.

l. 33. διαμῶσαι, 'clearing away.' Cp. Thuc. 4. 26 διαμύμενοι τὸν κάχληκα ἐπὶ τῇ θαλάσσῃ, ἔπιον οἶον εἰκὸς ὕδωρ.

l. 34. ἔσμους, 'streams.' The word is properly used of 'swarms' of bees. The prominent notion is that of the milk bursting forth, rather than of the quantity; the word being in all probability derived from ἴημι, and so used of what is sent out.

l. 36. τὸν νῦν ψέγεις. The use of τὸν for ὃν has been disputed in Euripides. But cp. El. 279 τῷ πατῆρ ἀπόλετο, Bacch. 573 τὸν ἔκλυον εὐπιπον χώραν ὕδασι καλλίστοισι λιπαίνειν.

l. 37. ἂν μετῆλθες, 'would have sought after.' Cp. Med. 5 σὶ τὸ πάγχρυσον δέρας | Πελία μετῆλθον, and elsewhere.

l. 39. κοινῶν λόγων . . . ἔρων, 'strife of disputation.'

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l. 15. *παρ' αὐτὸν κ.τ.λ.*, 'we brought them, and placed them beside our master. Cp. the phrase *παρ' ἀσπίδα στήναι*, *Med.* 251, *Phoen.* 1008.

l. 16. *ἄντυγος* is the rim, the front of the chariot, *ἐξ ἄντυγος ἥνία τείνειν* (to fasten the reins to the rim), cp. *Hom.* II. 5. 262.

l. 17. The interpretation of this line is very doubtful. The apparent meaning of the words is 'having fitted his feet, boots and all.' This is unintelligible. *ἄρβυλαι* is by some taken to mean 'boots' in the chariot; i. e. places for the feet to be put into, in order to give the driver a firm position. This leaves *αὐταΐσι* otiose. There is also great variation in the readings *πόδας* and *πόδα*. The line must be pronounced corrupt.

l. 18. *ἀναπτύξας χέρας*, lit. 'unfolding his hands,' 'palmas ad sidera tendens.'

l. 19. Theseus had accused Hippolytus of corrupting his wife Phaedra; the accusation proceeded from Phaedra who was desirous to conceal her guilt.

l. 20. The nom. to *αἰσθοίτο* is *πατήρ*.

l. 21. For *ἦτοι . . . ἦ*, cp. *Soph.* *Tr.* 150 *ἦτοι πρὸς ἀνδρὸς ἣ τέκνων φοβουμένη*. *φάος δεδορ.* = 'alive.' The line expresses the uncertainty of Hippolytus about his future life, as he is now setting out from home.

l. 23. *ἐφ' ἄρματος*, 'on the chariot.' Perhaps no more is meant than the attendants were near the chariot, cp. *ἐπὶ ποταμοῦ*, 'near the river.' But the reading is extremely doubtful: *ἀμφ' ἄρματι* has been conjectured.

l. 25. *τὴν . . . ὀδὸν*, the acc. is to be taken with *εἰσόμεσθα*. *εὐθύς Ἄργους*, 'directly towards Argos.' The scene of the play is at Troezen, whither Theseus has fled after slaying Pallas, a kinsman. This use of *εὐθύς* for *εὐθύ* appears unique.

l. 26. For *εἰσεβάλλομεν* cp. *infra* 4. 3.

l. 27. *τοῦπέκεινα τῆσδε γῆς*, 'beyond this land.' The usual meaning of *τὸ* or *τὰ ἐπ.* is 'the part beyond,' 'the far side.'

l. 28. *πρὸς πόντον ἤδη κ.*, 'lying already towards,' i. e. 'you have already reached the neighbourhood of the Saronic gulf, when you come there.'

l. 31. *κράτ' . . . οὖς*. For this sing. cp. *infra* 3. 22 *λιχμῶσιν γένυν*.

l. 32. *παρ' ἡμῖν*, 'among us.' *φόβος νεανικός*, 'mighty fear.' The metaphorical use of *νεανικός* is frequent.

l. 33. *εἴη*. The optat. is due to *orat. obliqua*.

l. 34. *ἀποβλέψαντες*, 'looking away towards.' *ιερόν* is an epithet which can be applied to anything belonging to the gods. So we have *ιερόν ἡμαρ*. The Homeric sense of 'huge' can hardly be applied here.

l. 35. *οὐρανῷ στηρίζον*, 'rising up to heaven.' For the intransitive use of *στηρίζω* cp. *infra* 4. 41. *ὥστ' ἀφῆρῆθη κ.τ.λ.*, 'so that my eye was deprived of the Scironid heights—as to seeing them.' The inf. *εἰσορᾶν* is epexegetic. Sciron was a fabled monster who threw men into the sea from the heights.

l. 37. *ἔκρυπτε*, i. e. *τὸ κύμα*.

l. 38. *ἀφρόν | πολὸν καχλάζον*, 'dashing forth much foam.' The acc. is cognate. *ποντίῳ φυσήματι*, 'with a roar of the sea.'

l. 41. *αὐτῷ δὲ σὺν κλύδωνι, κ.τ.λ.*, i. e. at the moment that the wave reached the shore.

l. 42. *ἐξέθηκε*, 'put out on the shore.'

l. 43. *οὐ . . . φθέγματος πληρουμένη*, 'filled with the voice of whom.'

l. 44. *φρικῶδες* is adverbial. *εἰσορῶσι*, supply *ἡμῖν*.

l. 45. *κρείσσον . . . δεργμάτων*, 'mightier than our glances,' i. e. *such that we could not bear to look upon it*.

l. 47. ἵππικοῖσιν ἤθεσι | πολλὰς ξυνοικῶν, lit. 'much experienced in the habits of horses.' πολλὸς has the sense of an adverb, cp. Hdt. 9. 91 πολλὸς ἦν λισσόμενος, with which is compared the Latin, e. g. 'multus erat in precando.'

ll. 49, 50. 'And as a mariner draws his oar backward, so he drew the horses backward, having bound his body with the reins.' If this rendering be correct, we must suppose that Hippolytus, in order to obtain greater power over the horses, attached the reins to himself, and so pulled with his whole body, not with his arms only.

l. 52. βίᾳ φέρουσιν, 'run away with him,' cp. Soph. El. 724 ἀστομοὶ πῶλοι βίᾳ φέρουσιν. ναυκλήρου χερὸς, 'the pilot-hand.' Such metaphors are very common, cp. οἶακας just below. The gen. must be taken with μεταστρέφουσα.

l. 53. ἵπποδέσμων, 'reins.'

l. 54. μεταστρέφουσαι, 'paying regard to.' In a similar sense we find μετατρέπομαι, ἐντρέπομαι, ἐπιστρέφομαι, all with the gen.

l. 55. ἔχων οἶακας. The plural is used because the reins are two in number.

l. 59. πελάζων is to be taken with ἀννυγι.

l. 60. ἔσφηλε, sc. τὸν ὄχον. ἀνεχαίτισεν, 'overthrew,' lit. 'shook off,' cp. infra 4. 30.

l. 62. σύριγγες are the boxes in the naves of the wheel. When these 'leapt up' the chariot would of course be on one side.

l. 63. ἀξόνων τ' ἐνήλαται = the lynch-pins.

l. 64. ἠνίασιον ἐμπλακείς, cp. supra l. 50.

l. 65. δέσμον is cogn. acc. with δεθείς, 'bound with a chain,' cp. Virg. Aen. 2. 273 'perque pedes trajectus lora tumentes,' Od. 24. 228 περὶ δὲ κνήμησι βοείας κημίδας . . . δέδετο.

l. 66. φίλον κάρη is acc. of the part affected with σπυροῦμενος.

σάρκας. The plur. may be intended to show that
 1 was broken in more than one place. Cp. Soph.
 54 ἐκ μὲν ἐσχάτας βίβρωκε σάρκας. The plur. is
 r common in Euripides.

φάτναισι is a local dative.

This is addressed to his followers. ἄνδρ' ἄριστον
 that though dying he is guiltless.

. ὑτέρῳ ποδὶ | εὐλειπόμεσθα = 'were left behind,'
 unable to come up with him.' Cp. Hel. 562 στήσον
 ν πόδα, Rhes. 412 ὑστερος βοηδρομαῖς.

. τμητῶν ἱμάντων. The gen. must be taken with

ἔκρυφθεν = ἐκρύφθησαν, an Epic form. δύστηνον
 most = 'cruel,' cp. Soph. El. 121 παῖ δυστανογάτας
 1 ματρός.

λεπταίας, κ.τ.λ., 'somewhere or other in the rocky
 ' οὐ κάτοιδ' ἔπου = *nescio qua*.

. οὖν introduces a conclusion which the messenger
 ived at. The μέν is answered by ἄταρ instead of
 αὐ δέ.

τὸν σὸν . . . παῖδα, 'with regard to your son.'
 peculiar acc. is perhaps in part assisted by the
 ic attraction of the nom. of the relative into the
 ent sentence. Cp. Soph. Ant. 211 σοὶ ταῦτ' ἀρέσκει,
 κικώς Κρέον, | τὸν τῆδε δύσνον καὶ τὸν εὐμενῆ πόλει.

. The line refers to the manner in which the accu-
 1 had been made against Hippolytus. Phaedra had
 1 herself, and on her body was suspended a little
 1 which was stated her charge against Hippolytus.
 covering and reading this tablet Theseus had
 Poseidon to destroy Hippolytus. Hence his death
 0 the appearance of a sea monster.

. 'And one were to fill the pine wood on Ida with
 The δέλτος or tablet was therefore made of pine

3.

l. 1. ἀγελαία μὲν βοσκήματ'. Cp. Soph. Aj. 175 ἐπὶ βούσ ἀγελαίας. Conversely we find O. T. 26 ἀγέλαις βουπόμοις.

l. 2. μόσχων with ἀγε. βοσκή. μόσχων βοσκήματα = 'fatted calves;' but μόσχων is here used in a general sense, as πώλους for ἵππους. ὑπεξήκριον. There is a doubt whether this word is causal = 'brought to the mountain-tops,' and so first sing., or merely = 'climbed up to the mountain-tops,' third plur. There is more authority for the latter rendering, cp. Orest. 275 ἐξακρίζετ' αἰθέρα πτεροῖς = 'soar into heaven's height on wings.' ὑπεξ. means 'climbed near, or close to the heights.' The plural verb is permitted because βοσκη. μοσχ. = μόσχοι.

l. 3. Cp. Soph. Ant. 417 καὶ καὶ μ' ἔθαλπε. For the present in the rel. clause cp. Her. 29 ἐπειδὴ παισὶν οὐκ ἔστιν πατήρ, | Ἴδλαος οὐκ ἤμυνε.

l. 4. θιάσους τρεῖς γυναικείων χορῶν. There is a certain pleonasm in the expression, but γυναικείων χορῶν is more than γυναικῶν: it points out that the bands were for merriment and dancing.

l. 5. ὦν, i. e. θιάσων, after ἐνός. τοῦ δευτέρου. For the omission of δέ cp. Rhesus 311 πολλοὶ μὲν ἱππεῖς, πολλὰ πέλταστῶν τέλη, πολλοὶ δ' ἀτράκτων τοξόται.

l. 7. σώμασιν παρειμέναι, 'relaxed in their bodies.' In this sense the accusative is usual, cp. Alc. 204 παρεμένη χειρὸς ἄθλιον βάρος, and the dative usually expresses the means or instrument, e. g. ὑπὸν παρεμένος. Yet the dative is not contrary to analogy, though no other instance of it seems to be found with παρεμένος. Thus we have Aesch. S. c. T. 895 δόμοισι καὶ σώμασι πεπλαγμένους, Eum. 104 ὄμμασιν λαμπρύνεται (Eur. Med. 92 ὄμμα ταυρουμένην). For

the sense of *παρειμ.* cp. Bacch. 634 *κόπου δ' ὑπὸ | διαμεθείς ξίφος παρείται.*

l. 8. The order is *αἱ μὲν ἐρέισασαι νῶτα πρὸς ἐλάτης φύβην.* For similar inversion of order cp. Ion 1307 *τὴν σὴν ὄπου σοι μητέρ' ἐστὶ νουθέει,* El. 22 *μή τῳ παῖδ' ἀριστέων τέκοι,* etc.

l. 10. *εἰκῆ . . . σωφρόνως* is an oxymoron = 'with a chastened carelessness.'

l. 11. Elmsley and others write *φῶνωμένας*, but the MSS. authority is strongly against this. So in l. 7 *εὕδον* is preferable to *ἠδδον* on MSS. authority. *λωτός* = 'pipe' is common in Euripides.

l. 12. *θηρᾶν.* If the sentence were quite regular this word would be, like *βαλοῦσαι*, a participle following after *εὕδον.* But in order to prevent the sentence becoming unwieldy, all that follows after *φῆς*, though introduced by the way, is made to depend upon it. In a similar manner in Aesch. S. c. T. 24, foll. a relative clause becomes the main one, *νῦν δ' ὡς ὁ μάντις φησὶν . . . οὔτος . . . λέγει μεγίστην προσβολὴν . . . νυκτηγορεῖσθαι. ἡρημωμένας,* 'isolated,' 'alone.' *ἄλλην ἄλλοσ' εἰς ἐρημίαν πτώσσουσας* (Bacch. 222), cp. Hdt. 4. 135 *ἐρημωθέντες τοῦ ὄμιλου.*

l. 13. The messenger, who tells the tale, is addressing Pentheus.

l. 14. *κινεῖν.* The inf. follows after *ᾠλόλυξεν*, 'cried aloud, so that all,' etc. Cp. Soph. Aj. 535 *ἀλλ' ὄν ἐγὼ φύλαξα τοῦτό γ' ἀρκέσαι.*

l. 16. *θαλερὸν . . . ὕπνον* seems to mean 'refreshing, gladdening sleep;' others translate 'deep.' The epithet *θαλερός* is of very wide application, *θαλερὸν δάκρυ* and *γῶος*, *θαλ. πνεῦμα*, *θαλ. γάμος*, *παράκοιτις*. *δμμάτων*, the gen. with *ἀποβαλοῦσαι.*

l. 17. *θαῦμ' ἰδεῖν εὐκοσμίας.* *θαῦμα* is probably acc. in apposition to *αἱ δ' ἀνήξαν*, i. e. just as we could say *αἱ δ' ἀνήξαν τάχος.* *ἰδεῖν* is epexegetical infin.

l. 20. ἀρεστεύλαντο, 'girded up.' They were clad in fawn skins as Bacchants. ὄσαιοσιν is dat. of reference, 'those for whom,' etc., cp. l. 25.

l. 22. λιχμῶσιν γένυν, 'licking their jaws,' cp. infra l. 54.

l. 23. ἀγκαλῆσαι, i. e. ἔχουσαι.

l. 26. ἐπὶ δ' ἔθεντο, 'put upon themselves.' This is the force of the middle. ἐπί is separated from ἔθεντο by tmesis. κισσίνους = κισσοῦ.

l. 28. τις is followed by ἄλλη in l. 30, ὄσαισ in l. 32. The thyrsus was a wand wreathed with ivy and vine leaves, with a pine cone at the top.

l. 29. ἐκπηδᾶ is historical present. Cp. Soph. Aj. 31 φράζει τε κἀδήλωσεν, and ἐξίησι supra l. 3.

l. 30. νάρθηκαί is the same thing as θύρσον in l. 28. The wand was of fennel. Cp. the line πολλαὶ μὲν νάρθηκοφόροι παῦραι δ' ἔτι βάκχαι. In Bacch. 1157 we have νάρθηκα εὐθύρσον.

l. 31. θεός = Dionysus.

l. 32. πώματος πόθος παρήν. Observe the alliteration. λευκοῦ πῶμα is of course milk.

l. 33. διαμῶσαι, 'clearing away.' Cp. Thuc. 4. 26 διαμῶμενοι τὸν κάχληκα ἐπὶ τῇ θαλάσῃ, ἔπιπον οἶον εἰκὸς ὕδαρ.

l. 34. ἔσμούς, 'streams.' The word is properly used of 'swarms' of bees. The prominent notion is that of the milk bursting forth, rather than of the quantity; the word being in all probability derived from ἴημι, and so used of what is sent out.

l. 36. τὸν νῦν ψέγεις. The use of τὸν for ὄν has been disputed in Euripides. But cp. El. 279 τῷ πατὴρ ἀπέλωτο, Bacch. 573 τὸν ἔκλυον εὐπιπον χῶραν ὕδασι καλλίστοισι λιπαίνειν.

l. 37. εἰν μετῆλθεσ, 'would have sought after.' Cp. Med. 5 εἰ τὸ πάγχρυσον δέρας | Πεελίᾳ μετῆλθον, and elsewhere.

l. 39. κοινῶν λόγων . . . ἔρων, 'strife of disputation.'

Sophocles has *στάσιω γλώσσης* (O. T. 634) = 'contention.' The phrase in the text occurs again Phoen. 1469 *ἀνήξεν εἰς ἔργον λόγων*. So too *ἀγών* is used, Androm. 233 *εἰς ἄγών' ἔρχεται λόγων*.

l. 40. *ὥς* = 'how.' The line is weak, and the text would be better without it. It seems to have been added with alterations from an earlier passage in the play, l. 666 *ἦκω φράσαι σοὶ καὶ πόλει χρήζων, ἄναξ, | ὥς δεινὰ δρώσι θαυμάτων τε κρείσσονα*. *ὥς*, which is quite in place in the former passage, comes in awkwardly here; the actions of the Bacchantes were not a matter for *discussion*.

l. 41. *πλάνης κατ' ἄστυ*. 'Est, qui non semper rure vixit, sed aliquoties urbem invisit, ideoque ceteris pastoribus et bubulcis legem dare dignum se putat.' Elmsley. *τρίβων λόγων*, 'versed in speeches.' Cp. Soph. Ant. 177 *ἀρχαῖς τε καὶ νόμοισιν ἐντριβής*.

l. 43. *θέλετε θηρασώμεθα*. This use of the subjunctive probably arose out of the deliberative use, e. g. *τί φῶ*; Cp. Soph. El. 80 *θέλεις μείνωμεν αὐτοῦ*. The use with *θέλω* is poetical, but *βούλει βούλεσθε* can be used in prose, e. g. *τί βούλεσθε εἶπω*;

l. 44. *ἐκ βακχευμάτων* must be taken closely with *θηρασώμεθα*, 'from the midst of.'

l. 45. *χάριν τ' ἄνακτι θῶμεν*. *χάριν θέσθαι*, with the dative, is a common expression = 'to lay up favour for oneself with anyone,' e. g. Eur. Hec. 1211 *εἶπερ τῷδ' ἐβουλήθη χάριν θέσθαι*, and *χάριν δοῦναι* is found = 'to gratify, please, grant a favour,' e. g. Hel. 946 *δος τὴν χάριν μοι ἦνθε*, etc. Hence Elmsley would read *θώμεθ* or *δῶμεν*. But *θῶμεν χάριν* seems = 'do a favour,' i. e. it is used in the sense of *δῶμεν χάριν*, but without conveying the sense of superiority implied in '*granting* a favour.' Cp. Med. 115 *ὕμιν πολλὴν ἔθηκε σωτηρίαν*. *εἶδ* with *λέγειν*.

l. 46. *φόβαις* is *dat.* of place. Cp. Soph. El. 55 *δ καὶ σὺ*

θάμνοις οἰσθά που κεκρυμμένον. Here the dat. is assisted by the ἐν- in ἐλλοχίζομεν.

l. 47. αὐτούς, 'ourselves.' The use of ἐαυτοῦ for ἑμαυτοῦ, σεαυτοῦ occurs even in prose, as well as verse, e.g. Dem. 18. 163 εἰ μὴ προεξανέστημεν, οὐδ' ἀναλαβεῖν αὐτοὺς ἠδυνήθημεν.

l. 48. ὦραν. For the acc. cp. Aesch. Eum. 108 νικίσεμα δείπν' . . . ἔθνον, ὦραν οὐδενὸς κοινήν θεῶν, Soph. O. 1138 χειμῶνα δ' . . . ἦγον.

l. 49. ἀθρόω στόματι, 'with one voice,' 'altogether.'

l. 50. συνεβάκχευ', 'began to join in the revelry.'

l. 51. δρόμω, 'with running,' i.e. everything began run to and fro.

l. 52. κυρεῖ, historical present. μου with πλησίον.

l. 54. ἐκρύπτομεν δέμας. The pl. refers to the whc number of herdsmen (ἀνδρῶν τῶνδ' ἕπ', l. 56). For th sing. δέμας cp. Cycl. 225 ἄρνας . . . σῶμα συμπεπλεγμένον supra l. 22 λιχμῶσιν γένυν, Orest. 1066 καταθρόντοιον εἰ πεστελλον δέμας.

l. 57. διὰ χερῶν ὀπλισμένοι, 'armed in their hands,' i. 'carrying in their hands as arms.' In Aesch. S. c. T. 4; we have λαμπὰς διὰ χερῶν ὀπλισμένη, and Orest. 1223 ὀπλίζομεσθα φασιγάνω χέρας. The participle must be taken a middle sense, and διὰ χερῶν as in the phrase διὰ χερῶν ἔχειν, of weapons held between the hands.

l. 59. Βακχῶν σπαραγγόν, 'rending at the hands of the Bacchantes.' The gen. is subjective. νεμομένας με μόσχους. Cp. Cycl. 389 μόσχους ἀμέλξας.

l. 60. χειρὸς ἀσιδήρου μέτα. Observe the anapaest the fourth place. The preposition is used as with μὴ ὄπλων.

l. 61. πόριν. 'πόρις apud Aeschylum et Sophoclem | gitur, πόρις apud Euripidem.' Elmsley. πόριν is a | after ἔχουσαν.

l. 62. ἐν χεροῖν ἀκμαῖς. ἀκμαῖς is due to Nauck. The MSS. have δίκαι, hence Elmsley ἐν χεροῖν δίκη, 'tenentem panuum jure, id est, βία, πρὸς βίαν, vi.' Others again δίχα, ο that ἔχουσαν δίχα='rending asunder.' This last can hardly be right. χεροῖν ἀκμαί='the hands,' which are extremities of the body. So Soph. O. T. 1034 ποδοῖν φάς, ib. 1243 ἀμφιδεξίους ἀκμαῖς.

l. 63. δαμάλας. It is doubtful whether any distinction intended between πόριν and δαμάλας. Cp. however Theocr. I. 75 πολλὰ δ' αὖ δαμάλαι καὶ πόρτιες ᾠδύντο.

l. 64. δίχτηλον ἔμβασιν='a hoof.' Cp. Aesch. Ag. 945 βάσις ποδός=a shoe.

l. 65. ριπτόμεν' agrees with πλευρά, without regard to χηλον ἔμβασιν. Cp. Bacch. 201 πατριὸς παραδοχὰς, ἃς θ' ἠλίκας χρόνῳ | κεκτῆμεθ', οὐδεὶς αὐτὰ καταβαλεῖ λόγος. κρενωπὰ δέ, κ.τ.λ., 'and pieces hung up beneath the pines tipped, being soaked in blood,' i. e. some of the pieces of the torn animals were caught in the trees.

l. 67. κεῖς κέρας θυμούμενοι, 'furious with the horn,' lit. venting rage in the horn.' Cp. Virg. Georg. 3. 232, Et temptat sese, atque irasci in cornua discit.'

l. 68. δέμας is acc. after ἐσφάλλοντο.

l. 69. The order is ἀγόμενοι μυριάσι χειρῶν νεανίδων. νεαν. is an adjective.

l. 70. The nom. το διεφοροῦντο is ταῦροι. σαρκοῦς ἐνδυτὰ ='the coverings of the flesh,' i. e. the skin) is acc. just as ἑμας in l. 68.

l. 71. ἢ σὺ ξυνάψαις, 'than you could close.' Cp. supra 2. 14 θάσσον ἢ λέγοι τις, where, as here, ἄν is omitted. Another reading is ἢ σε ξυνάψαι, which would mean 'than you closed,' rather than 'you could close.' βασιλείους ὄφθαλμοῖς, 'with your royal eyes.' For the masc. termin. cp. ἡλικα πατρῶος, Suppl. 1146. Another interpretation takes

βασ. κορ. with *διαφορῶντο* = 'by the princesses,' which is hardly credible.

l. 72. ἀρθείσαι δρόμῳ. Cp. Soph. Ant. 111 ἀρθείς... αἰετός.

l. 73. πεδίων ὑποτάσεις, lit. 'the under-spreading of the plains,' i. e. *campi subterjacentes*, said with reference to Cithaeron, on which the scene took place.

l. 74. ἐκβάλλουσι can only mean 'cause to shoot,' cp. Thuc. 4. 1 *περὶ σίτου ἐκβολήν. Θηβαίων.* The gen. is remarkable. It must be taken as a qualifying gen. with *σταχύν.* The dat. would be more regular.

l. 75. Ὑσιᾶς τ'. The acc. is to be taken with *ἐπεισεύουσαι* in l. 77. The Plataeans, when escaping, went for a little along the road to Thebes, *ἔπειθ' ὑποστρέψαντες ἤσαν τὴν πρὸς τὸ ὄρος φέρουσαν ὁδὸν εἰς Ἐρυθράς καὶ Ὑσιᾶς,* Thuc. 3. 24.

l. 76. *νέρθεν* is adverbial, 'on the lower slopes,' as it were.

l. 79. ὅποσα δ', κ.τ.λ., 'whatever things they put on their shoulders.' The neuter is quite general (it is not to be taken with *τέκνα*), and is resumed in l. 81 *οὐ χαλκός, κ.τ.λ.*

l. 80. *μέλαν.* So infra 4. 23 *ἦγεν εἰς μέλαν πέδον.* So Homer *γαῖα μέλαινα.* The word has no special significance, it is an epitheton constans.

l. 82. *ἔκαιεν* i. e. *τὸ πῦρ.* The orthography of such words as *καίω* (*κάω*), *κλαίω* (*κλάω*) is somewhat doubtful. 'Is accedo, qui αἰετός, καίω, et κλαίω apud tragicos servanda existimant,' Elmsley: 'formas αἰετός, κλαίω, καίω tragicis poetis non abrogandas arbitrator; item opinor αἰεὶ revocandum, ubi prior syllaba producatur,' Nauck, Pref. to Eur. p. 48. οἱ δ', i. e. the inhabitants of Hysiae and Erythrae.

l. 83. *φερόμενοι,* 'being plundered.' Cp. Hec. 804 *θεῶν ἰσὰ γαλμῶσιν φέρων.*

l. 84. τὸ δεινόν, 'the terrible sight,' i. e. that which we saw. Cp. Iph. Taur. 320 οὐ δὴ τὸ δεινὸν παρακλυσμὸν ἰπούσαμεν, ib. 1366 ὄθεν τὰ δευὰ πλήγματ' ἦν γενεαῖδων.

l. 85. τοῖς μέν, 'for them.' The dat. is preferable to the gen. in construction, though in meaning there is little difference. ἤμασσε, 'drew blood.' λογχωτὸν βέλος, lit. 'lance-headed shaft,' but perhaps no more is meant than that the spears were thrown, not held, as usual, in rest.

l. 87. ἀπεπέτιζον, 'turned in flight.' The simple verb occurs in an intransitive sense. Cp. Androm. 1141 πρὸς φυγὴν ἐνάτισαν.

l. 88. οὐκ ἄνευ θεῶν τινος. Cp. Soph. O. T. 1258 λευσοῦσσι δ' αὐτῷ δαιμόνων δαίκυσί τις, Aesch. Pers. 164 ὦν Δάρειος ἦρεν οὐκ ἄνευ θεῶν τινος.

l. 89. πόδα. For the sing. cp. supra l. 54. ὄθεν = ἔκεισε ὄθεν.

l. 91. νίψαντο δ' αἷμα. Of seven instances of the omission of the augment in Euripides after a preceding *consonant* three occur in the Bacchae, this passage, l. 1083 πυρός | σίγησε δ' αἰθήρ, l. 1134 ἀρβύλαις γυμνοῦντο δέ (infra 4. 41, 92). The alterations required to restore the augment, in all cases, are so violent that there can be little doubt that the canon is correct which allows the omission of the augment in the long speeches of messengers. In these the style was more epic than in other parts of the drama. σταγόνα, κ. τ. λ. The order is δράκοντες ἐξεφαιδρυνον χροὸς σταγόνα (i. e. ἐφαιδρυνον ἐκ χροὸς σταγόνα) ἐκ τῶν παρηίδων. Elmsley however joins ἐκ παρηίδων χροὸς, comparing Hel. 1095 παρηίδι τ' ὄνυχα φόνιον ἐμβαλῶ χροός. The serpents are those in their belts.

l. 95. καὶ αἰνεῖν, 'and also,' answering to τὰ τ' ἄλλα. The pronoun is used adverbially as in Soph. Ant. 165 τοῦτο μὲν . . . τοῦτ' αἰθεῖς.

4-

1. 1. *θεράπνας* = *σταθμούς*. Others regard the word as the name of a town or village.

1. 2. *ἐξέβημεν Ἄσωπού ῥοάς*, 'we went out beyond the streams of Asopus'—the river ran between Thebes and Cithaeron. For the construction cp. H. F. 82 *ὄντε γαίης ὄρι' ἂν ἐκβαίμεν λάθρα*.

1. 3. *εἰσεβάλλομεν*, cp. our expression 'striking into' a path, supra 2. 26.

1. 4. *κάγώ*. The story is related by a messenger. The *ἄγγελος* plays a very important part in Greek tragedy. Any situations, which for scenic or artistic reasons could not be brought upon the stage, are thrown into the form of a narrative and placed in his mouth. Thus it falls to the 'messenger' to describe the blinding of Oedipus, and also his 'passing' away into a secret tomb.

1. 5. *ξένος*. Dionysus had taken the form of a 'stranger' and appeared at Thebes; he was at first imprisoned by Pentheus, but afterwards, being delivered by divine help, led him in Bacchic dress to behold the Bacchantes. *πομπὸς . . . θεωρίας*, 'leader to the spectacle.'

1. 6. For the acc. after *ἴζομεν* cp. Iph. Aul. 141 *μή νυν μήτ' ἀλσώδεις ἴζου | κρήνας, μήθ' ὕπνω θελχθῆς*.

1. 7. The construction is *τά τ' ἐκ ποδῶν καὶ (τὰ) ἀπὸ γλώσσης σώζοντες σιγηλά*. Cp. Soph. El. 1070 *τὰ μὲν ἐκ δόμων νοσεῖ, | τὰ δὲ πρὸς τέκνων, κ.τ.λ.*

1. 8. *ὀρώμεν*. Optative, for *ἴζομεν*, 1. 6, is either imperf. or historical present.

1. 9. A tribrach in the fifth place is uncommon.

1. 10. *πεύκαισι συσκιάζον*, 'shadowing with pines;' active construction for passive. Cp. Soph. O. T. 967 *ὁ δὲ θανῶν κεύθει κατὰ γῆς*, ib. El. 826 *ταῦτ' ἐφορῶντες κρύπτουσι ἔκηλοι*.

l. 11. ἔχουσαι χεῖρας ἐν=‘engaged in.’ The *τερπνοὶ πόνοι* are explained by what comes after.

l. 12. ἐκλελοιπότα is to be taken intransitively; ‘fere ut nostri, “worn out.”’ Elmsley.

l. 13. κισσῶ κομήτην forms part of the predicate with ἐξανέστεφον, ‘crowned it so that it was wreathed with ivy.’ Such additions are common, e. g. σοφόν με ἐδίδαξαν, Soph. El. 18 κινεῖ σαφή, etc.

l. 14. The order is ὡς πᾶλοι ἐκλιπούσαι ποικίλα ζυγά. The comparison of young women with πᾶλοι is common in Greek poetry.

l. 15. μέλος is acc. cogn. with ἀντέκλαζον, lit. ‘struck a song against each other’ i. e. sang responsively.

l. 18. ὅσον ποθῶ. ποθῶ is due to Elmsley. The MSS. have νόθων or μόθων, neither of which can be brought into any intelligible construction with ὅσον, lit. ‘I cannot reach of the Maenads as much as I desire,’ i. e. ‘I cannot see as much as I desire.’

l. 19. ἢ ἐλάτην. The MSS. have εἰς ἐλάτην. Another conjectural emendation is ἐς ἐλάτην, which however is not tenable, because the tragedians, in iambic and trochaic metre, never allow ἐς to form the second syllable of a trisyllabic foot. ἦ ἐ, Synzesis.

l. 21. θαυμάσθ’ is due to a conjecture of Nauck. The MSS. have τι θαῦμ’, but τι is by the hand of a corrector. τοῦ ξένου θαύμασθ’, ‘marvellous things in the stranger.’

l. 22. οὐράνιον ἄκρον κλάδον. The Tragg. do not observe the rule that two attributes cannot be joined with one substantive, unless connected by καί. Cp. Soph. O. T. 1199 τὰν γαμψώνυχα παρθένον χρησμοφδόν, etc. Cp. supra Soph. 3. 161.

l. 23. The repetition of the verb denotes the *gradual* bending of the pine tree.

l. 24. κυκλοῦτο δ’. Notice the omission of the augment

and cp. supra 3. 91. This is not a crucial instance, for (1) the best MS. has *κυκλοῦται*, and *κυκλοῦτο* appears in the Aldine edition: (2) *ἐκυκλοῦτο* is metrically possible.

ll. 24, 25. Supply *ὥστε* before *κυρτὸς τροχός*. The order will then be *ἢ ὥστε κυρτὸς τροχός, τὸρνη γραφόμενος, ἔκει περιφορὰν δρόμον*, 'or as a rounded wheel, sketched with a compass, draws the circle of its course,' i.e. 'draws a circular course.' For *τὸρνος* cp. L. and S. The reading *δρόμον* is doubtful, and the interpretation forced. Others suggest *δραμών* = 'running.'

l. 26. *ὤς* = 'so,' answering to *ὥστε*. Elmsley would translate 'when,' joining the word with *κυκλοῦτο*. *κλῶνα* signifies the top or extremity of the tree.

l. 29. *μεθίει διὰ χερῶν*, 'lets it slip through his hands.' *ὀρθόν*, 'until it is straight,' 'so that it becomes straight.' Cp. supra l. 13.

l. 30. *ἀναχαιτίζει νιν*, 'throw him off,' as a horse throws its rider by rearing. 'De abiete tanquam de equo loquitur poeta.' Elmsley.

l. 31. The meaning is a little strained, in order to bring in the favourite repetition of *ὀρθός*. Cp. Soph. El. 742 *ὀρθὸς ἐξ ὀρθῶν δίφρων*. For *ὀρθός*, as applied to *αἰθήρ*, seems to mean 'lofty,' *celsus*.

l. 32. *νώτοις*. The figure of the horse is continued.

l. 33. *ᾠφθη*, sc. *ὑπὸ τῶν Μαινάδων*.

l. 34. *ἄσον γὰρ οὔπω* is a stronger form of *ἄσον γὰρ οὐ* = 'all but.' Cp. the Homeric use of *οὔπω* in *οὔπω πάντες ὁμοῖοι*, and Soph. O. T. 105 *οὐ γὰρ εἰσείδὼν γέ πω*. The use is also assisted by the opposition between *οὔπω* and *οὐκέτι* (in the next line). Pentheus was all but in sight of the Maenads, while the stranger was no longer to be seen.

l. 36. *φωνή τις*, i.e. *ἐφθέγγατο*.

l. 37. *Διώνυσος*. The nom. is in apposition to *φωνή*.

Cp. H. F. 1002 ἀλλ' ἦλθεν εἰκὼν, ὡς δρᾶν ἐφαίνετο, | Παλλὰς
κραδαίνουσ' ἔγχος.

l. 39. γέλων τιθέμενον, 'made into mockery;' γέλων for
the more usual γέλωτα.

l. 40. For the construction ἄμα . . . καί cp. Hdt. I. 112
ἄμα δὲ ταῦτα ἔλεγε ὁ βουκόλος, καὶ ἐκκαλίψας ἐδείκνυε.

l. 41. ἐστήριξε. It is difficult to decide whether the
verb is transitive or intransitive. The latter seems prefer-
able, in which case ἐστήριξε=ἐστήριζετο, in l. 31.

l. 42. Here, beyond doubt, the augment is omitted.
Cp. supra 3. 91. εὐλειμος, 'grassy;' a bowery hollow is
meant.

l. 44. αἱ δ', i. e. the Bacchantes.

l. 45. διήνεγκαν κόρας, 'cast their eyes about.'

l. 47. Βακχίου with κελουσμὸν, Κάδμου with κόραι. Agave,
Ino, and Autonoe, the three daughters of Cadmus, were
leaders of the Bacchic troop.

l. 48. οὐχ ἦσσανες . . . ἔχουσαι. ἔχειν is here used in-
transitively in the sense of εἶναι, and ὠκύτητα is the acc.
after ἦσσανες, (ἦσσανες ἔχουσαι=ἦσσανες οὐσαι). But it is
just possible that two constructions are joined together
(1) ὠκύτητ' οὐχ ἦσσανες, (2) ὠκύτητ' ἔχουσαι. It does not
seem satisfactory to suppose that ἔχουσαι is merely re-
dundant, as in ληρεῖς ἔχων and the like.

l. 52. ἀγμῶν, 'craggs,' from ἀγνυμι, 'to break.'

l. 54. αὐτοῦ=κατ' αὐτοῦ. Cp. Cycl. 51 ὠή, ῥίψω πέτρον
τάχα σου. The genitive is used as with a verb of aiming
at. κραταιβόλους, 'hurled with force.' The compound
is formed from κραταίός, cp. κραταίλεως, κραταίπους.

l. 55. ἀντίπυργον, 'like a tower.'

l. 56. ἠκοντίζετο is passive. There is no special subject.
'It was shot,' 'there was shooting.'

l. 58. Πενθέως. For the gen. cp. supra l. 54, note.
στόχον δύστηνον. στόχον is a correction of the MS. τ' ἔχον.

The acc. is in apposition to the action of the verb *ἴσαν*.
οὐκ ἦνυτον, 'they did not reach him.'

l. 59. 'Placed at a height beyond their eagerness,' i.e.
'beyond that which even their eagerness could reach.'

l. 60. ἀπορία λελημμένος, lit. 'caught with helplessness.'
For the form λελημμαι in the place of the more usual
εἴλημμαι, cp. Ion 1113 οὔτι που λελήμεθα, Cycl. 432 ὥσπερ
πρὸς ἕξῃ τῇ κύλικι λελημμένος.

l. 61. συγκεραυνοῦσαι, 'shivering in pieces,' 'rending as
with a thunderbolt.' The word is exceedingly rare.

l. 62. ἀνεσπάρασσον, 'they began to tear up.' With
ἀσιδήροις μόχλοις cp. supra 3. 60 χειρὸς ἀσιδήρου μέτα.

l. 64. φέρε, περιστάσαι . . . λάβεσθε. In constructions
like these, which are not uncommon, the φέρε, ἄγε, etc.
lose their verbal nature and become little more than
adverbs, hence they are used without regard to number.
Cp. ἄγε δὴ τραπέιομεν, Il. 3. 341.

l. 65. πτόρθου=the tree in which Pentheus was sitting.

l. 66. ἀπαγγεῖλη, 'carry home news concerning.'

l. 67. μυρίαν χέρα. For the sing. cp. Phoen. 441 μυρίαν
λόγγην, etc.

l. 70. For the dat. οἰμώγμασι, which is one of ac-
companying circumstance, cp. H. F. 881 ἐνδίδωμι κέντρον
. . . Γοργῶν ἑκατογκεφάλοις | ὀφέων λαχήμασι.

l. 71. κακοῦ γάρ, κ.τ.λ. The clause explains μυρίοις
οἰμώγμασι. ὦν ἐμάνθανε, 'learnt that he was,' by the usual
Greek attraction.

l. 72. ἱερία is fem. nom.=ἱέρεια, 'a priestess.' Cp. Iph.
Taur. 34 ἱερίαν τίθησί με. An expression somewhat similar
to ἱερία φόνου occurs Alc. 25 Θάνατον εἰσορῶ ἱερῆ θανόντων.

l. 73. μίτραν, in which, as part of the Bacchic dress, he
had clad himself for concealment.

l. 74. κτάνοι. Others κτάνη, which can be supported.

l. 75. πλήμων Ἀγαυῆ. πλήμων, ἕκε δόστινος and τῶλας;

has not merely the meanings 'enduring' and 'wretched,' but also signifies 'wicked,' 'reckless,' of one borne on a career of crime. Cp. Soph. O. T. 1175 *τεκοῦσα τλήμων*. λέγει, after *ἔρριψεν* (which denotes the single act of dashing the head-dress to the ground), cp. Soph. Aj. 31 *φράζει τε κἀδήλωσεν*.

l. 79. *ἀμαρτίαισι*, dat. of cause or occasion. Cp. Hel. 79 *ταῖς ἐκείναις συμφοραῖς ἐμὲ στυγαίς*.

ll. 80, 81. *διαστρόφους | κόρας ἐλίσσοις*, 'rolling her eyes wildly.' Cp. Soph. Tr. 794 (of Heracles in his frenzy) *ἐκ προσέδρου λιγυῖος διάστροφον | ὀφθαλμὸν ἄρας*. *χρή*, the present, is used in a general sense, 'such thoughts as a mother should have.'

l. 82. *κατείχετ'*, 'was held in possession.' *ἐκ*='by,' a common use of the prep. in the Tragg., cp. Soph. Ant. 63 *ἀρχόμεσθ' ἐκ κρεισσόνων*, Bacch. 28 *νυμφευθείσαν ἐκ θηητοῦ τινος*. οὐδ' *ἔπειθέ νιν*, 'and he did not prevail on her.' For a similar change of subject cp. Soph. Aj. 549 *αὐτὸν δεῖ πωλοδαμνεῖν κάξομοιοῦσθαι φύσιν* (supra Soph. i. 20).

l. 83. Observe the want of caesura. Cp. Hec. 1159 *γένειτο, διαδοχαῖς ἀμείβουσαι χεροῖν*, Suppl. 303 *σφάλλει γὰρ ἐν τούτῳ μόνῳ, τᾶλλ' εὐ φρονῶν*, ib. 699 *καὶ συμπατάξαντες μέσον πάντα στρατόν*. Cp. Aesch. 4. 71 'Hujusmodi senarii apud Aeschylum et Sophoclem non valde frequentes, apud Euripidem vero rarissimi sunt.' Elmsley.

l. 85. *ῶμον*='arm.'

l. 86. *χεροῖν* is gen. with *εὐμάρειαν*.

l. 87. *τὰπὶ θάτερ' ἐξεργάζετο*, 'wrought out her work on the other side,' i. e. 'on the other arm.' *ἔξ-* 'made clear work of it.'

l. 89. *ἐπέιχε*, 'plied the task.' *πᾶσα* is for *παντοία*. Cp. Phoen. 1192 *πάντα δ' ἦν ὁμοῦ κακά*.

l. 90. *ὁ μὲν*, κ. τ. λ. The clause is strictly in apposition to *βοή*. Cp. Soph. Ant. 259 *λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουσι*

κακοί, | φύλαξ ἐλέγχων φύλακα, and especially Heracl. 3
 δυοῖν γερόντων δὲ στρατηγεῖται φυγή· | ἐγὼ μὲν . . . καλχαῖνα
 . . . ἢ δ' αὖ . . . σώζει, where, as here, the second clause
 takes a finite verb. ὅσον ἐτύγχανεν πνέων, 'as long as
 breath was left him.'

l. 92. ἴχνος αὐταῖς ἀρβύλαις, 'a foot, boot and all
 This use of the dative, with the addition of αὐτοῖς, etc., is
 common. The sing. does not occur in this use, which
 is probably the reason why ἀρβυλαί is in the plur. her
 Cp. Hipp. 1189 αἰταῖσιω ἀρβύλαισιω ἀρόσας πόδα (supra
 17). Elsewhere in Euripides the sing. of ἀρβύλη is found
 γυμνοῦντο. Observe the omission of the augment.

l. 93. πᾶσα= 'everyone.' ἡματωμένη. The perfect participle
 is used of a state, or condition.

l. 94. διεσφαίριζε, 'threw about' like a ball.

l. 95. χωρίς= 'in separate pieces,' 'here and there'
 Hence τὸ μὲν . . . τὸ δέ, though σῶμα is in the singular.

l. 97. οὐ βῆδιον ζήτημα. These words are in apposition
 to σῶμα, which has been further defined by τὸ μὲν . . .
 δέ. ζήτημα= 'a thing to be sought out.'

l. 100. λέοντος. Supply κρᾶτα.

l. 101. Agave has left her sisters dancing with the
 other Maenads, and is coming alone through Cithaeron
 to Thebes with the trophy of her victory.

l. 102. θήρα, 'quarry.'

l. 104. ζυγκύναγον. The Doric α is retained in the
 word even in the Attic dialect, cp. Ἀθᾶνα, etc.

l. 105. ἧ δάκρυα νικηφορέι, 'for which she brings tea
 as a trophy of victory.' The antecedent to ἧ is ἄγρας.

l. 106. ἐκποδῶν . . . ἄπειμι, 'will go away to make room
 for.' For the dat. cp. Soph. Aj. 671 χειμῶνες ἐκχωροῦν
 εὐκάρπῳ θέρει.

l. 109. οἶμαι δ' αὐτό, κ.τ.λ., 'and I think also that
 (i. e. τὸ σωφρονεῖν, κ.τ.λ.) is the wisest possession for su

mortals as apply it.' Cp. Soph. Ant. 1050 *κράτιστον κτημάτων εὐβουλία*, ib. 683 *φρένας*, | *πάντων δὲ ἐστὶ κτημάτων ὑπέρτατον*.

5.

l. 1. *ιδών*, 'now that I have seen.'

l. 2. *μύθοις εἰκότ'*, 'like stories.'

l. 3. *τεθόιναι*, 'banqueted on.' The word is poetical. Aristotle remarks in his Poetics, cap. 22, that Euripides changed a line from prose to poetry by substituting *θωνᾶται* for *ἐσθίει*. *φαγέδαιναν ἢ μοι σάρκα θωνᾶται ποδός* for *σάρκας ἐσθίει* (Introd. p. 264).

l. 5. *γέ* implies the answer 'yes.' *ἀθρήσας κάπιβαστάσας*, 'selecting and weighing in his hand.'

l. 7. *ἦτε πάσχοντες*. The schema Chalcidicum. Cp. Thuc. i. 1 *ἀκμάζοντες ἦσαν*, the circumlocution has the effect of throwing greater emphasis on the notion contained in the participle.

l. 8. *πετραίαν . . . χθόνα* is an expression quite parallel to *λεπταίας χθονός* supra Hipp. 76, and perhaps means no more than 'rock.' In the place of *χθόνα*, *στέγην* has been suggested but without authority.

l. 9. *ἀνέκαυσε*, i. e. *ὁ Κύκλωψ*.

l. 10. *ἐσχάρας* is gen. sing. with *ἐπί*.

l. 11. 'About as much as three waggons could carry.' *ἀμαξῶν* is gen. with *βάρους* to which *ἀγώγιμον* is added in a way which scarcely admits of literal translation. *ὧς*, 'about.'

l. 12. *χαμαιπετή = χαμαί*.

l. 14. *ὧς*, 'about' as in l. 11. As a measure the *ἀμφορέως* was = about nine gallons. But the meaning is not to be pressed literally.

l. 15. I. e. he filled it with milk drawn from the cows.

l. 16. παρέθετο, 'set aside,' i. e. he drank some milk and set the rest aside. κισσοῦ = κίσσιων. εἰς εὖρος, 'in breadth,' this use of εἰς is uncommon the substantive being generally put absolutely as βάθος in the next line. Cp. εἰς τάχος = τάχος ἢ τάχειος.

l. 17. The nom. to ἐφαίνετο may be βάθος or σκύφος, in the latter construction βάθος is adverbial acc.

l. 18. ἐπέξεσεν, 'he made to boil,' πυρὶ is dat. instrum. The meaning can hardly be 'set to boil on the fire.'

l. 19. ἄκρους, 'at the end.'

l. 20. As the text stands παλιούρου κλάδῳ must be an explanation of δρεπάνῳ required by γ'. 'It was indeed a δρέπανον but made of Christ's thorn.' Scaliger suggested ξεστοὺς δὲ δρεπάνῳ τᾶλλα, παλιούρου κλάδων in which τᾶλλα is opposed to ἄκρους, and παλ. κλάδων goes directly with ὀβελούς. Some verb must be supplied with ὀβελούς (e. g. 'set,' 'prepared,') from ἐπέξεσεν, for which Lobeck considered ἐπέστησεν should be read.

l. 21. With σφαγεία = 'bowls to receive blood' supply ξεστῆ to which πελέκεων γνάθοις is dat. of instrument. For γνάθ. cp. Meleag. 6. 6 πελέκεως δίστομον γένυν. Kirchhoff to avoid the awkward construction reads γνάθους in apposition to σφαγεία.

l. 23. Ἄιδου μαγείρῳ. 'In early times the cook was butcher also, (προσῆκει τὸν μ. κατακόπτειν καὶ ἐκδέρειν, Plat. Euthyd. 301 D), and so the Cyclops is called Ἄιδου μ. in both capacities.' L. and S. Ἄιδου is a qualifying gen. cp. Soph. Ant. 1205 νυμφεῖον Ἄιδου.

l. 24. ῥυθμῷ τι, 'with a kind of order.'

l. 25. τὸν μὲν must be taken with ἔσφαζ'. 'He cut the throat so that the blood ran into the cauldron.'

l. 26. τὸν δ' αὖ with παίων. τένοντος gen. with ἀρπάσας. ἄκρου π. gen. after τένοντος.

l. 27. πρὸς ὀξύν γ' ὄνυχα, 'on a sharp point.' This

meaning of *δυνξ* is very rare; and *γε* is not wanted. Scaliger suggested *στόνυχα*.

l. 28. *καθαρπάσας*, 'tearing off.' The Cyclops hacked off pieces of the flesh with his knife, but the limbs he threw into the cauldron to boil.

l. 30. *ἔφηκεν ἔψασθαι*. The infin. is used *more Homericō* e. g. *ἦκε φέρεσθαι*.

l. 34. *εἶχον*, 'kept themselves there.' *πήξ. εἶχον* is not to be regarded as a schema Chalc. Cp. Soph. O. C. 1169 *ὦ φίλτατε σχῆς οὐπερ εἶ*.

l. 36. *ἀνέπεσε*, i. e. the Cyclops.

l. 37. *ἐσηλθέ μοί τι θεῖον*, 'some divine inspiration came upon me.' Cp. Aesch. P. V. 1004 *εἰσελθέτω σε μήποθ' ὡς ἐγὼ κ. τ. λ.*

l. 38. *Μάρωνος*. The wine was given to Odysseus by Maro, son of Bacchus, Cycl. 141 *Μάρων μοι πῶμ' ἔδωκε, παῖς θεοῦ*. Hence the name is used for the wine itself, as in the case of Bacchus.

l. 39. The Cyclopes were the children of Poseidon.

l. 41. *κομίζει*, 'brings to thee.' *γάνος*, see note on Aesch. 3. 52.

l. 43. *ἄμυστιν ἐλκύσας*, 'draining it at a draught,' lit. 'drawing a long draught.' *ἄμυστιν* from *ἀ-μύω* 'without closing the mouth.'

l. 44. *ἄρας χεῖρα*, 'lifting up his hand.' He was lying down.

l. 47. *τρώσει νιν οἶνος*. The phrase is Homeric, cp. Od. 21. 293 *οἶνός σε τρώσει*. The indic. in oratio obliqua is quite common in Greek. It gives liveliness and reality to the style.

l. 49. *πρὸς ᾧδὰς εἶρπ'*. Cp. Hel. 317 *εἰς ποῖον ἔρπει μῦθον*; we might 'say he started singing.'

l. 50. *ἄλλην*, i. e. *κύλικα*.

l. 53. *βούλη, θέλω*. *βούλομαι* implies greater personal effort than *θέλω*.

l. 54. The plural εἴπατε is used though σε precedes. This variation in the number is very common in addressing a chorus, for sometimes the whole number are addressed and sometimes the leader only.

l. 55. ἄμικτον, 'unsociable.' In the description given of the Cyclops in Od. 9. 106 foll. we find (l. 114) θεμιστεύει δὲ ἕκαστος | ἀνδρῶν ἢ δ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσιν.

l. 57. σὸς πατήρ, i. e. Silenus who was chief in attendance on the Cyclops. τάδ' ἤνεσεν, 'commended this plan of mine.'

l. 58. ἀποκερδαίνων ποτοῦ, 'finding enjoyment in drink.'

l. 59. τῇ κύλικι is more probably a local dative than a dat. of the instrum. 'Caught at the cup (i. e. attached to it) as if in bird-lime.'

l. 60. The MSS. have πτέρυγας ἀλύει, in which πτέρυγας must be taken with λελημμένος, and ἀλύει = 'beats,' 'tosses,' i. e. with efforts to get free.

Others read πτέρυγα σαλεύει, lit. 'flutters as to his wings,' the expression continues the metaphor begun in ἰξῶ. The verb conveys the additional notion of tossing in distress; σαλεύειν being used of a ship in rough weather.

l. 62. ἀνάλαβε, 'recover.' οὐ Κύκλωπι προσφερῆ, 'not like a Cyclops.'

l. 63. εἰ γάρ expresses a wish. The mere expression of a positive wish implies an assent to what has gone before. To this γάρ refers. τῆνδ' . . . ἡμέραν, 'the day which you speak of,' i. e. when I shall get back Dionysus. Cp. Soph. O. T. 1157 δλέσθαι δ' ὄφελον τῆδ' ἡμέρα.

l. 64. Κύκλωπος . . . κάρα = Κύκλωπι.

l. 66. θηρὸς πανούργου is the Cyclops.

l. 67. Ἀσιάδος. The epithet refers to Terpander's improvements in the cithara.

l. 68. ὀλωλότα, the participle after a verb of hearing = infinitive.

l. 69. *κῶμον*, a revel accompanied with dance and song.

l. 70. *Βακχίου*, supply *θεοῦ*.

l. 71. *δρυμοῖσι* is dat. of place.

l. 74. *πῶς δαί*; 'How pray?' *δαί* seems to have belonged to colloquial language, and is in place in a drama like the present which is comic in character. Euripides uses the word even in tragedy; and perhaps it ought to be read in Soph. Ant. 318 *τί δαί*; *ῥυθμίσεις*, κ. τ. λ.

l. 75. With *ἀπαλλάξαι* must be supplied a word like *ἐπιθυμῶ* or *βούλομαι* from *ἡ ἐπιθυμία* l. 73. With this verb *λέγων* is constructed.

l. 77. *μόνον δ' ἔχοντα*, sc. *αὐτό*, 'keeping it all to himself.'

l. 78. *Βακχίου νικώμενος*. Cp. Tro. 23 *νικῶμαι θεοῦ*.

l. 79. *δόμοισι*, the cave of the Cyclops.

l. 80. *φασγάνῳ τῷδ'*. Odysseus has his weapon in his hand. *ἄκρον*, 'at the end,' cp. supra l. 19.

l. 83. *ὄμματ' ἐκτήξω*. The Cyclops had but one eye in the middle of his forehead. The plur. is used poetically, cp. *κόρας* l. 87.

ll. 84, foll. The simile is derived from Hom. Od. 9. 384 *ὡς ὅτε τις τρυπῶ δόρυ νήϊον ἀνήρ | τρυπάνῳ, οἱ δέ τ' ἔνερθεν ἵποσσειουσιν ἵμαντι | ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἶι*. The drill was moved by two straps fastened about the middle of it, and pulled alternately by two men (in Homer), or by one (as here), and kept in its place by the weight of the body pressing against the end.

l. 85. *κωπηλατεῖ* is merely a metaphorical expression—'drives by moving the hands backward and forward.'

l. 89. *γέγηθα, μαινόμεσθα*. Cp. supra l. 53, and also Tro. 904 *ὡς οὐ δικαίως, ἦν θανῶ, θανούμεθα*.

l. 90. *γέροντά τε*, i. e. Silenus.

l. 91. ἐμβήσας σκάφος. For the double acc. cp. Heracl. 845 ἐμβήσασί νιν ἵππειον δίφρον.

l. 92. διπλαῖσι κώπαις, 'with double oars.' The precise signification of the term is doubtful. Hermann thinks that the meaning is at 'double speed as it were.' Others refer the expression to the two oars which serve as rudders.

l. 93. ὡσπερ ἐκ σπονδῆς θεοῦ, 'as it were after a libation to the god.' The lustral water used at sacrifices was purified by plunging a torch into it. Cp. H. F. 928 μέλλων δὲ δαδὸν χειρὶ δεξιᾷ φέρειν | ἐς χέρινιβ' ὡς βάψκειν. The torch may have been handed round the company present at the sacrifice.

l. 94. λαβοίμην, the mood is not influenced by ἔστ' οὖν but is used as if with ἄρα. For ὄμματα cp. supra l. 83.

l. 97. ἀροίμην, fut. optat (from αἰίρω). For the quantity cp. Tro. 1148 γῆν τῷδ' ἐπαμπισχόντες ἀροῦμεν δόρυ. Matthiae and Dindorf read ἀραίμην, the first aor.

l. 98. τοῦ κακῶς ὄλουμένου is an imprecation, expressed in the future.

l. 99. ἐκτρίψομεν. The use of the future adds certainty to this part of the hypothesis. 'I could...if thereby we shall.' As before, the sing. and plur. are interchanged—ἀροίμην... ἐκτρίψομεν, σιγάτε... ἐξεπίστασα.

l. 104. φύγοιμ' ἄν, 'I could escape,' i. e. if I chose.

l. 105. ἀπολιπόντά. Sc. ἐμέ.

The 'Cyclops' from which this extract is taken is a Satyric drama. In these the gods and heroes were represented in comic situations, Hercules, and the like, being especial favourites. In the first instance a Satyric drama accompanied every tragedy, but this was no longer the case in the time of Euripides. The scene of the Satyric drama is in the past not in the present, and this is one point of difference between the Satyric drama and the

comedy. In the latter gods were brought on the stage, as Dionysus in the *Frogs*, but they mingled with the present and actual doings of men. Tragedies and Satyric dramas dealt more or less with the same subject-matter: but, while tragedy represented the serious and fearful aspect of it, the comic side was given to the Satyric drama. Aeschylus is said to have especially excelled in the composition of these dramas. After his time they became in less repute being supplanted by the comedy proper.

ARISTOPHANES.

INTRODUCTION.

I.

HITHERTO the Muse of dramatic poetry has looked to the far past for her subjects. Though entering into the spirit of their times and earnestly engaged in solving the problems offered to them, Aeschylus, Sophocles and Euripides took their persons and characters from Mythology. Even the Satyric drama, while representing the lower, meaner aspect of human nature, was concerned with heroes and demigods. Whatever hints or references there may be in some tragedies to the contemporary history of Athens, the illusion of the past was strictly preserved. The spectator was carried away from himself, his party feelings, and city prejudices to a wider area, where these distinctions did not exist. Euripides himself, 'qui Melpomenen ad res domesticas detrusit,' and often took from tragedy her dignity of style and

thought, did not venture to break through this rule. Hence nothing distinguishes Greek comedy, at least of the older type, from tragedy, more widely than the reference to the present. It is the Athens of Pericles and the Peloponnesian war, with all the hopes and desires, the hatreds and attachments called into existence by that great struggle from which Aristophanes drew his inspiration. It was prominent Athenians of his own time, Socrates, Pericles, Cleon, Lamachus, whom he brings on the stage; Athenian love of war, of peace, of the law-courts are symbolised in his fictitious characters. When gods and heroes appear in comedy, they appear in the midst of Athenian life, going down to Hades for a poet, or helping to send peace from heaven. Between the Satyric drama and the Satire of the old Comedy, there is not the least connection: though it is true that the former seems to have fallen into disuse as the latter came into increasing prominence.

Aristotle (Poetics c. 4) considers Homer to be the father of comic no less than tragic poetry. What the *Iliad* was to Tragedy, the *Margites* was to comedy: the connecting link is to be sought in the iambi or lampoons of such poets as Archilochus. Of the *Margites* we know nothing; and the iambi of Archilochus are lost with the exception of a few fragments: but there is no doubt that the Greeks, at an early period in their literary development, became accustomed to poems of a satirical character. These were sometimes personal, as in Archilochus' attack upon Lycambes, sometimes of a more general character, as for instance the satire upon women by Simonides of Amorgos. That this literature had much influence on the early growth of comedy is more than our knowledge enables us to affirm. When the foundations had been laid in other ways, they may have familiarised

the Greek mind with forms of satire, and contributed to raise comedy to the favour and attention which it attracted from the public.

It was in Megarian farces, and rough jesting bouts at the village festivals in honour of Dionysus that the germ of Attic comedy arose. The name *κωμῳδία*, according to the more probable derivation, means 'village-song.' A number of men distinguished for ready wit among their fellows may have formed themselves into a society for the performance of farces at the yearly festival, choosing for the subject of their merriment some village scandal, or satirising some objectionable individual. Such diversions went on from year to year, unnoticed among the many amusements of the Dionysia. The first step towards an artistic use of them was taken apparently by Crates, who got rid of the merely personal element and introduced plots, and *general* characters.

This was in the time of the Persian war. The attention then attracted by tragedy seems also to have fired the comic poets with ambition: and they followed as far as they could in the steps of the tragedians, borrowing the use of plots and masks and adding actors to the chorus, and increasing the number to rival the tragic performances. The authors of these various innovations are unknown: for comedy at this time still occupied a very subordinate rank, and was regarded with distrust and even with aversion, so that no senator of the Areopagus was allowed to compose in this style. It was after 450 B.C. that comedy suddenly sprang into notice in the hands of Cratinus and Eupolis; Aristophanes quickly followed and by 424 B.C. the date of the Equites, we may say that it had reached the height of development.

Comedy was preeminently the poetry of Athenian

democracy, outspoken and licentious to a startling degree, yet in the main, serving the cause of justice and truth. It appealed to such an audience as that which listened to the speech of Pericles, in the Second Book of Thucydides, an audience full of hope, and light-hearted, proud of the great name of Athens, and ready to sacrifice much in her cause. The exquisite finish of language and the fine-drawn arguments of the conversations shows how keen was the intellectual element in the Athenians of that day. The sense of art was cultivated by the constant presence of master-works of Sculpture, and the regular exhibitions of tragedians, or the recitations of rhapsodes. A number of festivals, in which all could take part, kept alive and developed the capacity for enjoyment; no one could fling aside the cares of life with more grace than the 'merry Greek.' The habit of attending the assemblies and law-courts gave to every one an intense interest in the affairs of the city; and educated his powers of criticism and of eloquence. Socrates, about this time, was asking questions about knowledge and virtue in the open market-place; and the enquiries of Anaxagoras had given a new turn to physical and even religious speculation. The class of men known as Sophists were instructing Athenian youth in logical and political ideas, in the use of words, and the conduct of life. The utmost freedom was allowed to the development of the individual nature. Every one could be himself, even vices were regarded to some extent as idiosyncrasies of character. There was no repression from without; and little restraint from within. In such a period a great genius equally powerful to observe, and to give expression to observation, would find ample materials. Thus the Old Comedy is a reflex of contemporary feelings and ideas, and the plays

of Aristophanes form an invaluable supplement to the history of Thucydides.

The failure of the great Sicilian expedition gave the death-blow to Athenian democracy. Sent out with the highest hopes, with the dream of establishing a great Western Empire, that enterprise ended in utter annihilation. From this time the Athenian spirit drooped; and an angry distrust of men and fortune began to creep over the state. The old freedom was impossible. Hence after this date the personal element, especially in regard to politicians, begins to pass away from comedy; types and abstract subjects occupy the most prominent place.

At the same time the money necessary to furnish the chorus was required for other purposes, and this part of comedy began to dwindle, and finally became entirely extinct. The *Parabasis*, in which the chorus came forward and spoke plainly, face to face, with the audience on subjects of the moment, explaining the poet's views and claiming respect and hearing from them, is not found in the later plays of Aristophanes; and in the *Plutus*, the latest of all, the chorus almost entirely disappears. In the earlier plays e. g. the *Acharnians*, *Equites*, *Nubes*, the interest is for the most part political; in the latter the poet deals more with the fancies of philosophers. Thus the Old Comedy passed into a second stage, known as the Middle Comedy. The great authors of this period were Alexis and Antisthenes. They exercised their talents on the dinners of Athenian gourmands; the modes of cooking fish, and the various kinds brought to table. Or they parodied the older poets as *Aeschylus*, or laughed at the philosophers. The number of plays written was immense, but the variety was not very great. Athenian life became more monotonous; the pursuit of wealth, and the pleasures of the table, or

attendance at the schools of philosophic teachers, filled up the measure of the day. It was distinctly the age of the Epigoni. After running through a course of fifty or sixty years the Middle Comedy made way for the New Comedy of Menander and Philemon. This was distinguished (1) by the complicated plot, and (2) by the motive of love which now for the first time obtained a place on the comic stage. The affection of some graceless spendthrift for a person of doubtful character, the various stratagems necessary for obtaining the object of his wishes, and the lucky discovery that, after all, the girl was of noble parentage, form the leading theme of almost all the comedies of this school. The same characters appear again and again; the invention lies almost wholly in the construction of the plot. It is this comedy which the Romans translated so eagerly, and our knowledge of it is derived at second hand from the works of Plautus and Terence, for no Greek play has survived. In externals, it was the forerunner of the drama of Shakespeare; and is still more clearly connected with Racine, Molière and Corneille.

No ancient writer was at once a tragic and a comic poet. Only the far-reaching intellect of Socrates could insist that the genius of comedy was the same as that of tragedy, and that the writer of tragedy ought to be a writer of comedy also. (Plato, *Sympos.* 223.)

2.

WE know little of the personal life of Aristophanes. The writer of the biography says nothing which could help us in fixing the date of his birth or death. It was

en a matter of doubt whether he was strictly an Athenian citizen; some speaking of him as a Rhodian, others an Aeginetan. What we know is gathered from the writings of the poet and from contemporary accounts, and these are more full in his case than in any other of the Attic poets. It is antecedently improbable that anyone not an Athenian citizen should have been allowed, even in that age of freedom, to criticise public affairs and matters so openly as Aristophanes; and only to claim such respect from the audience. The doubt about his birth may have arisen from the fact that his father migrated from Rhodes to Athens, or that he possessed property in that island. The date of his birth may be fixed approximately by the date of his earliest plays; the *Acharnians* was acted in 425 B.C., and the *Plutus* was brought out two years before this, in 423 B.C. The poet is said to have been very young when he commenced his poetical career, so that his birth, in all probability, lies in the years 447-444 B.C. His death must have been subsequent to 388 B.C., the date of his latest play the *Plutus*. The story that he was an Aeginetan seems to imply that he obtained a lot in the colony established there as an Athenian citizen. Of his personal appearance we know that he was bald (*φέρει τῷ λακρῷ*, Pax 771).

More interesting traits may be gathered from Plato, who has introduced him as one of the interlocutors in his *Symposium*. He is (p. 176) anxious that the drinking should be made as easy as possible, having been himself one of those who were yesterday drowned in drink. Again (p. 177), he certainly will not refuse to join in a discourse in honour of love, for he is always in the company of Dionysus and Aphrodite; but when his turn comes to speak he has eaten too much, or from some

cause has the hiccough, and is obliged to change with Eryximachus. To cure the hiccough he is recommended to hold his breath, or to gargle with a little water, or, as a still stronger remedy, to tickle his nose with something and sneeze. He is cured by the sneezing, and wonders (p. 189) whether the principle of order in the human frame requires this sort of noises and ticklings. He is afraid that in what he is going to say, instead of making others laugh, which is to the manner born of his muse and would be all the better, he will only be laughed at by them. His speech is most grotesque, a picture of an original state in which every man was double, and moved round and round on four hands and four feet whenever he wished to go quickly; a monstrous animal who was minded to scale heaven, and struck terror into the gods. Zeus, to quell his insolence, cleft the creature in two, 'as you would cut an egg with a hair;' and hence the present 'dividual' nature of man and his need of sympathy and love. Finally, when the rest are asleep or gone, he remains awake with Agathon and Socrates, drinking out of a large goblet, while Socrates discourses to them about tragedy and comedy (Jowett's translation).

To criticise Aristophanes adequately is a difficult task. He belongs to a period into which we cannot wholly enter; there is also the danger of imputing modern motives to the ancient poet. Some have compared him with Heinrich Heine, but there is little in common to the clever German and the mighty Athenian, except indecency and personalities. Others have regarded him as 'stained with all the vices of his time;' others, again, as the mainstay of Athenian morality, in a time of decadence, writing his plays in order to uphold some idea or theory. Of these views neither can be accepted. As a comic poet, Aristophanes can claim a licence on the

e, which stands in no connection whatever with his
 ate life, and an unprejudiced study of his dramas will
 vince any one that they are concerned with interests of
 moment, not with dreams or theories. We may clearly
 nguish two leading characteristics—patriotism, and
 ve of the ‘good old times.’ It is the Athens of the
 sian war which Aristophanes loved with all his heart
 soul; to this he strove to carry the thoughts of his
 eration back. He would have the law-courts aban-
 ed for the sea; the gymnasia restricted to their
 er use, and sweep out the philosophers who haunted
 a for the sake of conversation. He would close the
 of his countrymen to flatterers and sycophants, and
 e them strong in themselves. He would clear the
 : of self-seeking demagogues, and keep the helm in
 hands of trained pilots. He would tame the savage
 spirit by pictures of peace and plenty, of vines and
 rees bearing abundantly, and happy enjoyment on
 ‘violet bed by the well.’ He would exhibit the hypo-
 r of the fortune-tellers and vagabond priests, who
 ounded a sacrifice with a dinner; he would ruin the
 pects of all persons making a living by the war, as
 our-makers. (Pax 1210.) The sight of the husbandmen
 ching to their work with mattock on shoulder is far
 e splendid in his eyes than ‘an army with banners.’
 longs for the old type of Athenian youth, brought up
 bedience and reverence to his parents and city. He
 sted utterly the new generation, men of intellectual
 ilities and moral obliquities (for such he deemed them
 e), who strove to emancipate themselves from all
 rnal law, without at the same time becoming a law
 emselves. This, as has been said, was the secret of
 version to Euripides. It also explains his treatment
 ocrates in the *Nubes*. He did not look at these men

in the light in which after ages have seen them. The moral loftiness of Socrates would seem to have been dimly apprehended by his own generation, who were at the same time acutely sensitive to his searching method of examination. He could not regard Euripides as the poet of a period of transition, in which a new series of truths was being brought to light; he hated him as the prophet of immorality. No doubt Aristophanes was one-sided; he was also blind to the real signs of his times—so truly apprehended by Thucydides—in supposing that the corruption of Athenian life was superficial, and could be cured by satire; often, too, his comic genius carried him away, so that he included under one condemnation men of widely different character. These are weaknesses almost inseparable from a great dramatic genius living heartily in the midst of his own times, and gifted with a superhuman talent for turning everything into ridicule. With more settled philosophic views and deeper penetration, his comic power would have been paralyzed.

Another striking characteristic of the poet is his sense of the dignity of his craft. In more than one parabasis he boldly reminds the spectator of his services in this matter. Thus in Pax 736, foll. he claims a meed of praise before all others, because he had lifted comedy above such mean subjects as the vermin and rags of slaves, the dough-kneading, thievish Herculeses, the slaves who run away and are beaten in order to make a scene, and made war upon leading politicians, men with whom only a bold and noble spirit could venture to cope. He cleared away the wretched style and mean thoughts of the older poets—

*ἐποίησε τέχνην μεγάλην ἡμῖν κἀπύργωσ' οἰκοδομήσας
ἔπεσιν μεγάλοις καὶ διανοίαις καὶ σκώμμασιν οὐκ ἀγοραίοις.*

Cp. Vespaë 1059. The claim which he here advances

for himself was allowed by his contemporaries. He was 'honoured as no other poet was honoured.' Plato recommended the perusal of his works, and is said to have been the author of an epigram—

Αἱ χάριτες τέμενός τι λαβεῖν ὅπερ οὐχὶ πεσεῖται
ζητοῦσαι, ψυχὴν εὖρον Ἀριστοφάνους.

To us he is marvellous by the daring invention of his plots, which press into his service the animal and physical world, bringing Clouds, Frogs, Wasps on the stage as a chorus; by the use he made of the Greek language; and not least by the grace and sweetness of the lyric songs introduced here and there as interludes. Not even Shakespeare has surpassed him in this particular. The 'entrance hymn' of the Clouds, and the prelude of the nightingale will compare with the songs in Cymbeline and Measure for Measure, and higher praise than this cannot be given.

The number of plays ascribed to Aristophanes is differently given at forty-four and fifty-four.

I.

l. 1. προσέβαλ'. Supply ὁδμή or φθογγή. Cp. Aesch. P. V. 115 (when the Oceanids are approaching) τίς ἀχὼ, τίς ὁδμὰ προσέπτα μ' ἀφειγγής; and for the language Soph. Ant. 412 ὁσμὴν ἀπ' αὐτοῦ μὴ βάλουι πεφευγότες. Ὠνάξ Ἡράκλεις. The rule of the cretic is neglected in comic iambic verse. Anapaests, dactyls, and tribrachs are also allowed more freely.

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l. 2. **τουτί.** The additional **-ι**, which is of a demonstrative nature, is common in the comic poets and the orators. It is long. **τί ἐστι**, hiatus. Cp. *infra* 2. 24. 'What mischief have we here?' **ἱπποκάνθαρος** is put comically for **ἱπποκένταυρος**.

l. 5. **πῶς** = 'why?' For Hermes could see that he had come up on the beetle. Cp. Aesch. P. V. 299 **πῶς ἐτόλμησας ἐλθεῖν**; (the question is put by Prometheus to Oceanus, who has just arrived on his griffin).

l. 6. **μιαρώτατος.** Trygaeus answers Hermes in his own key.

l. 7. Observe the position of **δέ** after three words, **ποδαπὸς τὸ γενός** being too closely connected to be separated. Instances of **δέ** after *two* words will be found in Soph. Aj. 169, Phil. 959, Ant. 592.

l. 9. **μὰ τὴν Γῆν** in the mouth of Hermes is comic.

l. 11. **Ἄθμονεύς**, 'of the deme of Athmone.'

l. 12. **συκοφάντης**, 'an informer.' The precise meaning of the word is uncertain, as it is always used in the metaphorical sense. The 'informers' (cp. the 'delatores' of the time of Tacitus) made money by giving information (generally false), or threatening to do so. In the Peloponnesian war they thrived especially by informing of illegal exports or imports, the markets being closed to Megara. **ἐραστής πραγμάτων**, 'lover of troubles.'

l. 13. **κατὰ τί**; Atticè for **διὰ τί**; Cp. Nub. 239 **ἦλθες δὲ κατὰ τί**; 'on what errand,' etc. **τὰ κρέα ταυτί**, 'these pieces of meat,'—he holds them in his hand.

l. 14. **δειλακρίων**, 'poor fellow,' in a coaxing sense. The word is formed from **δειλακρος**, cp. *infra* l. 35 **Ἀττικίων γλίσχρων** tallies with **δειλ**. The present of steaks has given a different turn to the conversation.

l. 16. **τὸν Δία**, 'the great Zeus.'

l. 17. **ὄτ'** = **ὅτε**, 'since.' The conjunction is due to the

preceding interjection. Cp. Nub. γ ἀπάλωιο δῆτ', ὦ πόλεμε, . . . ὄτ' οὐδὲ κολάσ' ἔξεστί μοι τοὺς οἰκέτας. This use of ὄτε is tolerably common. ὄτι is never elided in Attic poetry. ὄτ' οὐδὲ μέλλεις, 'you are not so much as likely to come near the gods.'

l. 18. ἐξῳκισμένοι, 'having broken up their home,' 'emigrated.'

l. 19. ἰδοῦ γῆς. ἰδοῦ is often used in this manner to call attention to a slip. Nub. 872, when the word κρέμαιο has been used it is taken up ἰδοῦ κρέμαιο γ' ὡς ἡλίθιον ἐφθέγγαστο, Eccl. 135 οὐ πίνουσι κἄν τῆκελησία; . . . ἰδοῦ γέ σοι πίνουσι. πόρρω πάνυ, 'quite away.'

l. 20. τὸν κύτταρον. The word is comic, meaning strictly the cells in a hive in which the grubs are lodged.

l. 22. τὰ λοιπὰ . . . σκευάρια, i. e. what was left behind, when they took the main part of their household stuff away. The diminutives in the next line are expressive, quasi, 'pannikins, platterkins, pottikins.' Hermes is the god of thieving, and yet left behind as care-taker!

l. 24. οὔνεκα, correxit Brunckius. Cp. P. V. 345 (Aesch. 1. 62). It is very doubtful whether Brunck was right in thus correcting. οὔνεκα is a conjunction = 'that,' or 'because;' ἔνεκα is a preposition. The Ionic form would be εἶνεκα, which is unobjectionable in itself (cp. μούνος, ξείνος, γούνατα, etc.). The authority of inscripp. seems to be distinctly in favour of εἶνεκα. The question is discussed fully by Wecklein, *Curae Epigraphicae*, p. 36 foll., especially p. 38 'His causis commotus praepositionem οὔνεκα librariis deberi puto, poetas tragicos autem ut ξείνος, κείνος (*σκε*) metri causa adhibuerunt, ita metri causa τὸ ποιητικὸν εἶνεκα admisisse. Aristophanes, autem, cui vulgaris sermo neque εἶνεκα neque οὔνεκα subministrabat, metri necessitate usum tragicorum imitatus est, pariter ac στοῖās pro στοῖās metri causa usurpavit.'

- l. 25. ἐνταῦθα μὲν is answered by αὐτοὶ δέ, l. 28.
- l. 27. 'Giving you up to him to do (with you) just as he pleases.'
- l. 28. ἀνοκίσαντο, 'have removed up the country.'
- l. 30. μηδέν is adverbial. 'Might not at all hear your prayers.'
- l. 32. δτιή is merely a strengthened form of ὄτι, found in several passages in the MSS. of Aristophanes, e. g. Nub. 757, and restored in this place by Bentley. ἐκείνων, the opposite party, i. e. the Lacedaemonians.
- l. 33. ποιούντων is inceptive, merely 'were anxious to make.' εἰ μὲν = 'whenever.'
- l. 34. ὑπερβάλλουτο, 'get the upper hand in the war.' ἔλεγον ἄν, 'they kept saying.' This use of the imperf. with ἄν is frequent, cp. Pax 641 εἶτ' ἄν . . . ἐσπαράττετε, ib. 643 ἄν . . . ἦσθιεν, infra l. 38, etc.
- l. 35. τῶ σιῶ, Laconian for τῶ θεῶ, the Dioscuri are meant. Ἀττικίων is a diminutive from Ἀττικός.
- l. 36. πράξαιτ'. So Bekker for πράξαιτ' (= πράξαντο), the use of the middle seems indefensible in this sense. ἀπτικωνικοί. The adjective is formed like Λακωνικοί.
- l. 39. νῆ τὴν Ἀθανᾶν, νῆ Δί'. These words must be taken with ἐξαπατώμεθα.
- l. 40. Πύλον. There is more MSS. authority for πῶλον, but Πύλον is known to the Scholiast, and is more definite. At this time, 421 B.C., the Athenians were in possession of Pylos, on the coast of Messenia, and of the Spartan prisoners taken there.
- l. 41. ἡμεδαπός. For the termination cp. ποδαπός, ἀλλοδαπός.
- l. 43. ἀλλὰ ποῖ γὰρ οἴχεται. The γὰρ must be regarded merely as strengthening the interrogative, unless we analyse, 'But, why do you say this,' for 'where is she gone?'

l. 45. εἰς τουτὶ τὸ κάτω. Hermes and Trygaeus are probably on the upper wall of the stage, and from this elevated position point down to a hole in the stage floor which is made to represent the cave. But the arrangements of the play are doubtful.

l. 46. τῶν λίθων, 'of the stones' which you see round about.

l. 47. λάβητε. The intention of Polemos is regarded as present.

l. 48. ἡμᾶς δέ. The δέ points a contrast between ἡμᾶς and αὐτήν.

l. 50. εἰσηνέγκατο, 'caused to be brought into the house.'

l. 53. γνώμην ἐμήν, 'in my opinion.' The acc. is one of reference. The phrase occurs again Vesp. 983, Eccl. 349, but it is not common.

l. 54. θορυβεῖ γοῦν ἔνδοθεν, 'he makes a noise (which is heard) from within.' δειλαιος. The αι has the metrical value of a short syllable, cp. Eur. El. 497 παλαίαν. Such abbreviations are common with the diphthong αι in ποιούτος, ποιέω, etc. Cp. supra Soph. Phil. 32.

l. 55. καὶ γὰρ ὄσπερ, κ.τ.λ., 'for methought I also caught the sound of a warrior's mortar.' ὄσπερ is perhaps intended to qualify ἠσθόμην, though others consider that it should go with θυείας.

l. 58. ὡς αὐτίκα μάλα, 'how very soon.' τὰς γνάθους. Their jaws will ache with the hodge-podge which war is preparing for them. The figure of War is here brought on the stage with a huge mortar.

l. 59. The gen. is due to the exclamation. Cp. Ach. 87 τῶν ἀλαζονευμάτων.

l. 60. βλέμματος. The gen. is probably to be taken with κακόν. 'What mischief also in the glance of War.' This would be represented by an ugly mask. Οἱ βλέμ-

ματος may be a gen. of exclamation, as in the preceding line.

l. 62. ὁ ταλαύρινος, 'he with the stout shield of hide.' The epithet is Homeric. ὁ κατὰ τοῖν σκελοῖ who (rushes) against the legs.' Some commentaries supply ἰέμενος, but the exact meaning of the phrase is doubtful.

l. 63. Prasiae is the name of a town in Laconia. There is a play on the resemblance of Prasiae to πρᾶσιον 'a leek.'

l. 65. There was a deme in Attica called Prasiae. Trygaeus points out that it is the Laconian Prasiae which is meant, and there is no reason for the Athenians to fear.

l. 67. ἐπιτετρίψεσθ' is a correction by Elmsley for ἐπιτρέψεσθ' of the MS., which involves a passive use of τρίβω in the middle. Megara is represented by garlic, which is thrown into the mortar. Garlic was the produce of Megara.

l. 68. καταμμ., 'reduced to a mess.' The μυττωσι is a mess of herbs, not unlike the Latin *moretum*.

l. 70. τὰ κλαύματα. We should have expected σκόροδα, but garlic makes the eyes water, and this effect is put for the cause.

l. 71. Cheese is now thrown in, as representing Sicily.

l. 72. 'What a city will be miserably grated.' διακναι. is used with reference to the grating of the cheese. Sicily is called a πᾶλις, as if it were one state. Cp. Ion 294 Εὔβοι' Ἀθήναις ἐστὶ τις γείτων πᾶλις.

l. 73. The Attic honey was the finest.

l. 74. Trygaeus is unwilling that Attic honey should be used, and comically points out the wastefulness of people in such expensive condiments. χρῆσθαι ἐτέρῳ, 'to use the other honey,' perhaps Sicilian honey is meant.

l. 75. τετράβολον. It is extremely doubtful whether this word can be used as an adjective, though it has the authority of the MSS. and of Suidas. A common correction is τετραβόλου (gen. of price, 'with four obols').

l. 76. Κυδοιμέ. Cp. Hom. Il. 18. 535 ἐν δ' Ἔρις, ἐν δὲ Κυδοιμῶς ὀμίλειον (supra Hom. I. 182).

l. 77. 'Do you stand there, doing nothing? Take that!' Τῆγ. 'What a stinger!'

l. 79. τῶν σκορόδων, 'of his garlic.' The blow has made the eyes of Kudoimos water, so Trygaeus asks if any of Megarian garlic was put in it.

l. 80. The use of the interrogative future without οὐκ, in the sense of command, is rare. Perhaps it is intended to convey a harsh imperious order. Mr. Paley quotes Vesp. 671 οἴσετε τὸν φόρον, ἢ βροντήσας τὴν πόλιν ὑμῶν ἀνατρέψω; Aves 1572 ἔξεῖς ἀτρέμας; | οἴμωξε, etc.

l. 81. ἐχθὲς εἰς., 'Twas only yesterday that we got into our house.'

l. 82. The reading in this line is questionable. As it stands the quantity of *a* in μετατρέξει must be long. But, as a rule, the comedians do not shorten a vowel before λ, μ, and ρ with a *medial* mute preceding, or lengthen it with ρ and a *lenis* or *aspirate* mute preceding. Hence σὺ μετατρέξει, Ἀθηναίων γε, ταχὺ πάνυ have been read. The same difficulty occurs in regard to Nub. 869 καὶ τῶν κρηματρῶν οὐ τρίβων τῶν ἐνθάδε, where Meineke reads οὐπω.

l. 84. πονηρά, 'wretched,' 'miserable.' It is clear from what follows that War has not got a pestle; and that the only chance for the various cities which he has put (symbolically) into the mortar is that he should not get one.

l. 86. ἦξει, i. e. Kudoimos. ταράξει, i. e. Polemos.

l. 89. τί ἔστιν. For the hiatus cp. supra l. 2. τὸ δεῖνα γάρ, κ.τ.λ., 'for that somebody—their pestle is lost for

the Athenians.' Cleon is meant, who perished at Amphipolis shortly before the Pax was brought out. In Pax 654 Cleon is called *κύκηθρον καὶ τάρακτρον*, and in Eq. 981 it is said that if he were to perish the city would be without *δοῖδυξ* or *τορύνη*.

l. 92. εὖ . . . ποιῶν | ἀπόλωλε, 'it was very kind of the pestle to be lost,' i. e. of Cleon to die.

l. 94. ἢ πρὶν γε, κ.τ.λ. The line is rejected by Dindorf. Certainly ἢ πρὶν cannot be right. πρὶν τόνδε τόν has been suggested. ἐγγέαι is very difficult. Mr. Paley thinks it may refer to 'filling of smaller vessels from a larger,' but there is no mention of any smaller vessels.

l. 96. ἀνύσας τι, 'making haste.' Cp. Nub. 506 ἀκολουθήσεις ἀνύσας τι, Pax 872 ἀπόδωμεν ἀνύσαντε. ταῦτ', sc. ποιήσω. ἦκε, 'come back.' Cp. Aesch. Choeph. 3 ἦκω γὰρ ἐς γῆν τήνδε καὶ κατέρχομαι.

l. 98. The allusion is to the rites of the Cabiri, Hd. 2. 51 ὅστις δὲ τὰ Καβείρων ὄργια μεμύηται, τὰ Σαμοθρήικες ἐπιτελέουσι.

l. 100. ἀποστραφήναι. It is difficult to say whether this word is to be taken in a literal or a metaphorical sense, 'turned aside,' i. e. from their destination, or 'twisted.' τοῦ μετιόντος, e. g. of him who 'has gone after' the pestle.

l. 103. This refers to the death of Brasidas, the great Spartan general, who also fell at Amphipolis. Thuc. 5. 10. ἀλετρίβανος, 'their pestle;' the article was added by Porson.

l. 105. Brasidas was fighting for the allies of Sparta at the time of his death. χρήσαντες . . . ἐς, 'having lent him for use at.'

l. 106. The Dioscuri were the tutelary deities of Sparta. It is by their kindness to the city that the 'pestle' is lost.

l. 107. As no pestle is forthcoming, Polemos orders his mortar, etc., to be taken away. Mr. Paley can hardly be

right in saying (on l. 234) 'Polemos appears . . . sitting down before a huge mortar and pounding away with a big pestle.'

2.

l. 1. The herald announces Theorus. Sitalces was king of Thrace (cp. Thuc. 2. 29), whose alliance the Athenians were anxious to secure.

l. 2. εἰσηκρήνεται, 'is being summoned into the assembly.'

l. 3. ἦμεν. Theorus speaks as one of a company.

l. 4. This line is an 'aside;' a private comment on the part of Dicaeopolis.

l. 5. κατένιψε, i. e. Ζεὺς or θεός, cp. Aesch. Pers. 495
 νυκτὶ δ' ἐν ταύτῃ θεός | χειμῶν' ἄωρον ὤρσε, πῆγγυσι δὲ πᾶν |
 ῥέεθρον ἀγροῦ Στρώμονος.

l. 6. 'When Theognis was contending for the prize here.' At the beginning of the play Dicaeopolis declares that one of the greatest disappointments of his life was when he sat open-mouthed expecting a play by Aeschylus and the announcement was made εἴσαγ', ὃ Θεόγνι, τὸν χορόν. Theognis was a poor tragic poet. Here it is intimated that the cause of the storm in Thrace was the chill poetry of Theognis.

l. 8. τοῦτον . . . τὸν χρόνον, acc. of time, 'during this period.'

l. 11. As a lover writes the name of his mistress on the walls or trees, Sitalces wrote 'Αθηναῖοι καλοί on the walls of his rooms.

l. 12. Cp. Thuc. 2. 29 ἐλθὼν τε εἰς τὰς Ἀθήνας ὁ Νυμφό-

δωρος (brother-in-law of Sitalces) τὴν τε τοῦ Σιτάλκου ξυμμαχίαν ἐποίησε καὶ Σάδοκον τὸν υἱὸν αὐτοῦ Ἀθηναῖον.

l. 13. The Apaturia was celebrated at Athens in the month Pyanepsion (October). On the first day (δορπία) there was a banquet; on the second (ἀνάρρυσις) offerings were made to Zeus Phratrius and Athena Apaturia; on the third and last (κουρεῶσις) the grown up youths were enrolled among the φράτερες, or tribes-men. Sadocus is anxious to enjoy the privileges of an Athenian youth.

l. 14. τῇ πατρῷ, 'his country,' i. e. Athens.

l. 17. 'What a swarm of locusts is coming.' This use of χρῆμα with the gen. is frequently found. It expresses wonder (and sometimes annoyance). Cp. Nub. 2 τὸ χρῆμα τῶν νυκτῶν ὅσον ἀπέραντον.

l. 19. πλὴν τῶν παριόπων. All the truth in the story is that the Thracian mercenaries would eat up the land like locusts.

l. 20. ὅπερ μαχιμώτατον, sc. ἐστί.

l. 21. τοῦτο μὲν γ' ἤδη σαφές, 'Aye! that is clear enough.'

l. 23. τοῦτ' ἐστὶ τὸ κακόν. Cp. Ar. 1. 2 (p. 312).

l. 24. The Odomanti were an independent tribe of Thracians living to the north of the Strymon. τοῦτ' ἐστὶ τὸ προσέρπον; Ran. 438 τοῦτ' ἐστὶ τὸ πρᾶγμα; Achar. 728.

l. 26. δύο δραχμάς. The Athenian soldiers at Potidaea received two drachmas (= 1s. 6d.) per diem (αὐτῶν γὰρ καὶ ὑπηρέτη δραχμὴν ἐλάμβανε τῆς ἡμέρας), Thuc. 3. 17. μισθόν, 'in wages.'

l. 27. The πέλτη and ἀκόντιον were the weapons of the Thracians. καταπ. means 'to overrun with peltasts.'

l. 28. 'Two drachmas to these, and be hanged to them.' Dicaeopolis is disgusted at the notion of paying Thracians as Athenians. The Thracian mercenaries

ired by the Athenians at a subsequent period of the war received one drachma per diem. Thuc. 7. 27.

l. 29. ὁ θρανίτης λεώς, lit. 'the people on the highest bench.' The θρανῖται had the longest oars and most work, hence ὁ σωσίπολις.

l. 30. Dicaeopolis had brought some food with him into the ecclesia. He now discovers that the Odomanti are plundering this.

l. 33. οὐ μὴ πρόσει, 'don't go near.' Elmsley explained this idiom as 'will you not not go near?' But it appears rather to be a mixture of a question and prohibition. ἐσκοροδισμένοις, 'excited with garlic.' Garlic was given to cocks in order to make them pugnacious.

l. 34. οἱ πρυτάνεις, 'presiding magistrates.' The πρύτανες were a select fifty from each tribe, who held office in rotation, for about five weeks. Cp. Dict. of Antiquities.

l. 36. ποιεῖν ἐκκλησίαν | τοῖς Θραξί, 'to make a house for,' i. e. to bring the question before the house.

l. 37. λέγω δ', 'for I tell you.'

l. 38. διοσημία 'στὶ, 'there is a sign from Zeus.' Any sudden storm, or indeed any inauspicious sign was enough to cause the assembly to be dismissed, and business deferred till another day. Cp. the Latin practice 'servare de caelo.'

l. 39. ἔτην, 'the day after to-morrow.' Before ἀπιέναι supply δοκεῖ.

l. 40. Meminerint tirones λύεσθαι μὲν τὴν ἐκκλησίαν, ἀφίεσθαι δὲ τὴν βουλὴν καὶ τὰ δικαστήρια, Vid. Eq. 674, Vesp. 595, Eccl. 377. Elmsley.

l. 41. μυττωτόν. Cp. Ar. i. 68 (p. 316). The Thracians now pass off the stage, and Amphitheus enters. He has been dispatched by Dicaeopolis to Sparta to make peace privately for himself and his wife. Not more than εἴςτι

verses have been spoken since his departure, but Aphanes takes little account of time or place.

l. 43. μήπω γε, sc. χείρει με κέλευε.

l. 44. Observe the difference between φεύγοντ', 'fleeing,' and ἐκφυγεῖν, 'to escape.' The Acharnians are averse to peace, inasmuch as they hoped to get reprisals for the damage which the Lacedaemonians inflicted on their fields and property. Cp. Thuc. 20.

l. 46. ἄσφροντο, 'smelt it out,' 'got wind of it.'

l. 47. στιπτοί. Acharnae was famous for charcoal which a specially hard kind was known as στιπτοὶ ἄνθρακες. Hence the epithet is applied to the Acharnians themselves. πρίννοι also is an epithet applicable to ἄνθρακες.

l. 50. 'When our vines have been cut down.'

l. 51. ξυελέγοντο τῶν λίθων, 'they gathered some stones,' partitive gen. For the article with λίθων cp. Ar. i. 46.

l. 54. γεύματα, 'samples.' The treaties for different periods of time are spoken of as wines of different qualities.

l. 57. Dicaeopolis means that a peace of five years would merely be spent in making preparations for new war.

l. 58. οὐδ' ἄλλὰ, κ.τ.λ. For this idiom cp. infra.

l. 59. A peace for ten years would be spent in negotiating fresh alliances.

l. 60. δέξτατον. Elmsley remarks that 'δέξιν et similia verba cum neutris adjectivorum construi solent quam cum adverbis.'

l. 61. ἀλλ' αὐταὶ σπονδαί. The second syll. of αὐτῶν short; cp. supra i. 54.

l. 62. At the prospect of peace the thought of Dionysia rises immediately. The vines would be

waste in the war. Hence in the Pax, Peace is called *βλαμπελωτάτην*.

l. 64. The infinitives must be taken after *ἔχουσι*. *σιτί* *ἡμερῶν τριῶν*, 'provisions for three days' such as were required when starting on a military expedition. Cp. Pax 312 *οὐ γὰρ ἦν ἔχοντας ἤκειν σιτί* *ἡμερῶν τριῶν*.

l. 65. *κάν τῷ στόματι λέγουσι*. The use of the preposition is Homeric. Cp. *ἐν ὀφθαλμοῖσιν ὀρᾶσθαι*, Il. 3. 306.

l. 66. *σπένδω* is 'to pour a libation,' *σπένδομαι*, 'to make a treaty.' The acc. *ταύτας* is used as in Thuc. 5. 14 *καὶ Ἑλλάς (σπονδάς) οὐκ ἤθελον σπένδεσθαι οἱ Ἀργεῖοι*.

l. 67. 'Bidding a long farewell to the Acharnians,' i. e. to the war party.

l. 69. *ἄξω*, 'will celebrate.' Dicaeopolis here leaves the stage. For the Dionysia *τὰ κατ' ἀγρῶν*, cp. Dict. of Antiquities.

l. 70. *φευξοῦμαι*. This form has the support of an excellent MS. (Ravenna), but Dindorf reads *φεύξομαι* being of opinion that the form *φευξοῦμαι* is not used by the Attic poets except for the sake of metre.

l. 71. The chorus enter searching for Amphitheus. *τῆδε* 'this way.' *καὶ τὸν ἄνδρα κ. τ. λ.*, 'ask about the man from all the travellers.' Cp. Nub. 482 *βραχέα σου πυθίσθαι βούλομαι*.

l. 72. For the use of the dat. after *ἄξιον* cp. Ach. 8 *ἄξιον γὰρ Ἑλλάδι*, Eur. Heracl. 315 *ἄξιόν γ' ὑμῖν σέβειν*.

l. 74. *ἴποι . . . γῆς* must be taken together.

l. 75. *οἴμοι τάλας, κ. τ. λ.*, 'Ah me! unhappy for my years.'

l. 77. *ἠκολούθουν κ. τ. λ.*, 'kept up with Phayllus in running:' Phayllus was a famous runner of Croton in Italy. He is mentioned Hdt. 8. 47 as taking part in the battle of Salamis. *φαύλως*, 'lightly,' 'easily.'

l. 78. *τότε* refers to *ἐπ' ἐμῆς νεότητος*.

l. 79. οὐδ' ἄν κ. τ. λ., 'and would not have trotted so easily.' ἀπεπλίξατο appears to be a reminiscence of the Homeric expression, (Od. 6. 318) εὖ δὲ πλίσσον πόδεσσιν.

l. 81. Λακρατεΐδη. He means himself. Lacratides is said to have been an archon in the time of Darius. He was probably a man in some way remarkable for decrepitude in old age. The Scholiast says that a great frost happened in his archonship so that the expression 'as cold as (the archonship of) Lacratides,' became proverbial.

l. 82. μὴ γὰρ ἐγχάνοι, 'may he never taunt us' etc. The acc. Ἀχαρνεάς must be taken with ἐκφυγών for ἐγγάκειον requires the dative.

l. 85. οἷσι παρ' ἐμοῦ κ. τ. λ., 'in regard to whom anger rages in me (παρ' ἐμοῦ) owing to my farms.' I. the Acharnians grow more incensed each year with the Lacedaemonians owing to the devastation of their farms cp. Thuc. 2. 20. παρ' ἐμοῦ denotes the quarter from which the increase of war comes.

l. 86. πρὶν ἄν after a preceding neg. as always. σχοῖον 'a sharp reed,' 'an arrow.'

l. 87. ἐπίκωπος, 'up to the very end.'

l. 89. βλέπειν Βαλληνάδε, i. e. Παλλήναδε, but Β is π for Π, in order to bring in the reference to throwing. The chorus are prepared to throw stones at Amphithes. Translate, 'look towards Stonehouse.'

l. 90. γῆν πρὸ γῆς, cp. Aesch. P. V. 682 γῆν πρὸ γ' εἰλαύνομαι. Acc. of space.

l. 91. λίθους is to be taken with βάλλων.

3.

l. 3. *πάση τέχνη* must be taken with *ἀμυνάθετε*. 'In every way' in your power. A similar expression is *πάση μηχανῇ, πάσαις τέχναις*.

l. 4. *τῆς κεφαλῆς*, 'for my head.' For the gen. cp. Soph. O. T. 1347 *δειλαίει τοῦ νοῦ*.

l. 5. *φημί* = 'yes, I do.'

l. 6. *ὄραθ'*. Strepsiades appeals to the spectators to witness the impudence of his son, who confesses openly such a heinous crime. *καὶ μάλα*, sc. *ὁμολογοῦνθ'*.

l. 9. *ἀρ' οἴσθ'*; We should expect *ἀρ' οὐκ οἴσθα*, but *ἀρα* has frequently the meaning of *ἀρ' οὐ*. In Soph. O. T. 822 the two are joined *ἀρ' ἔφην κακός; ἀρ' οὐχὶ πᾶς ἀναγνος; πολλὰ καὶ κακά*, 'much abuse.' The *καὶ* is not to be translated being due to Greek idiom.

l. 10. *ὦ λακκόπρωκτε*, 'You black-leg!' *πάττε πολλοῖς τοῖς ῥόδοις*. *πολλοῖς* is predicative, 'Strew on me roses, strew.' For *ῥόδα* cp. Nub. 910 *ῥόδα μ' εἰρηκας*, and for *πάττε* Nub. 912. *χρῦσφ πάτων μ' οὐ γιγνώσκεις*.

l. 11. *ἀποφανῶ*, 'I will demonstrate' as a logical thesis.

l. 12. *ἐν δίκῃ*, 'with justice.' Cp. Soph. Frag. 52 *πῶς ἀν οὐκ ἀν ἐν δίκῃ θάνοιμι*; other adverbial uses are *σὺν δίκῃ πρὸς δίκης κατὰ δίκην*.

l. 15. *τουτί* is cogn. acc. with *νικήσεις*. *πολύ* is adverbial.

l. 16. 'And choose which of my two speeches you wish me to deliver.'

l. 17. It was an accusation against Socrates that he made the worse argument appear the stronger, i. e. he supported paradoxes in such a manner as to make them appear more logical than truths. Strepsiades had been wishful to have his son instructed in this lore in order that he might enable him to cheat his creditors.

l. 18. *ἐδιδασάμην μέντοι*, 'At any rate I've succeeded in getting you taught to contradict principles of justice if you are going to persuade me,' etc. Strepsiades speaks with bitter irony of the success of his efforts.

l. 22. *μέντοι*, 'however incredulous you may be.'

l. 23. *ἀκροασάμενος*, 'When you have listened to my display.' *ἀκροᾶσθαι* has the sense of listening to a performance.

l. 24. *ὃ τι καὶ λέξεις*. The *καί* throws emphasis on *λέξεις*. 'What it is that you will say?' Others take the sense to be, 'what you will say further.' There is a note of Porson's on this use of *καί*, cp. Eur. Phoen. 1353.

l. 25. *σὸν ἔργον*, 'your business,' 'your duty.'

l. 27. *εἰ μὴ τῷ πεποιθῆεν*, 'unless he had reliance on something.'

l. 29. Cp. Soph. O. C. 1031 *ἀλλ' ἔσθ' ὄρω σὺ πιστὸς ὢν ἔδρας τάδε*.

l. 30. *τὸ λῆμα*, 'the fierce spirit.' Cp. Soph. O. C. 877 *ὄσον λῆμ' ἔχων ἀφίκου*.

l. 31. *ἡ μάχη*, 'the battle between father and son.'

l. 32. If the text is sound *λέγειν* must be taken as an infinitive for an imperative. Others read *χρηθὲν* for *ἦδη*.

l. 36. *τὸν Κριόν, ὡς ἐπέχθη*, 'the combing of the Ram.' *τὸν Κριόν*, the acc., is in apposition to *μέλος*. There is a play on *Krius*, the name of an Aeginetan, against whom Simonides wrote a poem, and *κριός* 'a ram.' Cp. Hdt. 6. 50 and 73. A frag. is preserved—*ἐπέξαθ' ὁ Κριὸς οἷα αἰκίως, ἐλθὼν εἰς εὐδενδρον ἀγλαὸν Διὸς τέμενος*. The singing of songs, more especially of the kind called *σκολια*, was one of the chief amusements at a Greek banquet.

l. 37. *ἀρχαῖον*, 'antiquated,' cp. supra Aesch. 1. 34 note. *ἔφασκε*. The forms of this verb in common use are *ἔφασκε, φάσκειν, φάσκων*. It means to 'assert' without reference to truth or falsehood.

l. 38. ὥσπερὶ κ. τ. λ., 'like a woman grinding barley.' 'Songs for the mill' were not uncommon. Cp. the refrain ἄλει, μύλα, ἄλει· καὶ γὰρ Πιττακὸς ἄλει, μεγάλας Μυτιλάνας βασιλείων.

l. 40. τέττιγας. Plato, Phaedr. 259 'A lover of music like yourself ought surely to have heard the story of the grasshoppers, who are said to have been human beings in an age before the Muses. And when the Muses came and song appeared they were ravished with delight; and, singing always, never thought of eating and drinking, until at last they forgot and died. And now they live again in the grasshoppers; and this is the return which the Muses make to them, they hunger no more, neither thirst any more, but are always singing from the moment they are born, and never eating and drinking.' (Jowett.)

l. 43. μόλις μὲν, (i. e. ἠνεσχόμην). Cp. Soph. Ant. 1105 μόλις μὲν, καρδίας δ' ἐξίσταμαι τὸ δρᾶν.

l. 44. ἀλλά, 'at least.' Cp. supra 2. 58. This meaning seems to have arisen from the opposition of the request to a preceding refusal, e. g. 'but do this, since you will not do that.' For μυρρίνην, cp. Arist. Frag. 377 ὁ μὲν ᾗδεν Ἀδμήτου λόγον πρὸς μυρρίνην. A branch of laurel or myrtle was handed from singer to singer in the banquet.

l. 47. The accusatives go with εἶπον. The preceding line seems to be out of place. Some editors put it after

l. 48. ἀξύστατον, 'irregular.' The reference is to the style of Aeschylus, which is sometimes inflated, sometimes flat. κρημνοποιόν, i. e. the compounds of Aeschylus are like precipices.

l. 48. ὄρεχθεῖν, 'throbbed.'

l. 49. τὸν θυμὸν δακών, 'biting my anger,' i. e. restraining it.

l. 50. 'Your modern favourites, whatever it is which you call excellent.'

l. 52. ὦλεξίκακε, i. e. Ἄπολλον, an invocation parallel in use to our 'God bless me!' expressing fear or wonder. ὁμομητριάν. Greek feeling tolerated marriages between half brother and sister, if not of the same mother, as e. g. in the case of Cimon.

l. 53. καγὼ οὐκέτι, Synzesis. Cp. Ran. 33 τί γὰρ ἐγὼ οὐκ ἐνανμάχουν; ἐξαράττω . . . κακοῖς, cp. Aesch. 3. 14 θείναι δ' ὄνειδει μάντιν and note.

l. 55. ἔπος . . . ἠρειδόμεσθα, 'we laid on word against word,' ἐρειδεσθαι is used metaphorically: the word applies properly to rowers=*incumbere remis*. Cp. Ran. 914 ὁ δὲ χορός γ' ἠρειδεν ὀρμαθοὺς μελῶν.

l. 57. ὅστις=*quippe qui*.

l. 58. σοφώτατόν γ' ἐκείνον. The words merely repeat the preceding and are therefore in the same case. ὦ τί σ' εἶπω; cp. Virg. Aen. 1. 327 'O quam te memorem, virgo?' but here the meaning is 'what name is bad enough for you?'

l. 59. τυπήσομαι. Some editors denying the validity of this form read with Buttman τυπήσομαι, 'on what grounds we see not,' Veitch, Grk. Verbs p. 580. ἄν δίκη γ' ἄν, sc. τύπτοι.

l. 62. εἰ μὲν=*ὅποτε μὲν*. βρῦν was a child's word to indicate thirst. πιεῖν ἄν ἐπέσχον, 'would reach you drink.' The infin. as with διδόναι, etc.

l. 63. The first ἄν goes with αἰτήσαντος, the second with ἦκον. For the imperf. with ἄν to denote a repeated action, cp. supra Ar. 1. 34.

l. 65. πηδᾶν, 'throb with expectation,' cp. *pulsare, trepidare*. Hence ὁ τι λέξει sc. ὁ Φειδιππίδης. The younger generation will be all eagerness to know what their spokesman can say for himself.

l. 67. λαλῶν is contemptuous, 'by his prattle.'

l. 69. Cp. Pax 1223 οὐκ ἄν πριαίμην (τῷ λόφῳ) οὐδ'

ἀν ἰσχύδος μᾶς. For ἀλλ' οὐδ' (not for a higher price *and not even* for etc.) cp. Diphilus, Frag. 62 τὸ δεῖπνον ἀλλ' οὐδ' αἶμ' ἔχει.

l. 70. Cp. Eur. Med. 1317 τί τάσδε κινεῖς κάναμοχλεύεις πύλας;

l. 72. πράγμασιν, 'studies,' 'pursuits.'

l. 73. 'And to be able to have a mind above the established laws.' Xen. Mem. 1. 2. 9 (of the popular feeling against Socrates) ὑπερορᾶν ἐποίει τῶν καθεστώτων νόμων τοὺς συνόντας. Before taken by his father to Socrates, Pheidipides had given his whole attention to horses and racing.

l. 76. οὔτοσί, i. e. Strepsiades, who has himself to thank for the change in his son's life. τούτων=τῶν κατὰ τὴν ἱππικὴν.

l. 78. 'I think that I shall be able to teach that it is just (for a son) to beat his father.'

l. 80. Observe the alliteration. The old courses, ruinous as they were, were better for Strepsiades than personal injury.

l. 81. τοῦ λόγου, with ἐκέισε. μέτειμι=ἐπάνειμι. Cp. Hdt. 7. 239 ἄνειμι δὲ ἐκέισε τοῦ λόγου, τῇ μοι τὸ πρότερον ἐξέλιπε.

l. 85. Bergk encloses this in brackets. Others read ἐυνοοῦνθ' ὁμοίως τύπτειν, ἐπειδήπερ τὸδ' ἐστὶν ἐυνοεῖν, κ. τ. λ. τὸ τύπτειν explains τοῦτο.

l. 87. κἀγώ, i. e. 'I, as well as you.'

l. 88. This line is an iambic trimeter introduced among the tetrameters in order to be a more perfect parody of a line of Euripides, Alc. 691 χαίρεις ὄρων φῶς, πατέρα δ' οὐ χαίρειν δοκέεις; For κλάειν and κλαίειν, cp. supra Eur. 3. 82.

l. 89. νομίζεσθαι, 'it is the custom.'

l. 90. δις παῖδες κ. τ. λ., a proverb quoted to answer the argument from custom.

l. 91. εἰκὸς δέ. The construction with ὡς is continued.

The reading at the end of the line is doubtful. The text is Bergk's correction. Others ἢ νέους τι κλάειν.

l. 93. τὸν πατέρα, 'the father,' in relation to the son.

l. 94. τὸν νόμον . . . τοῦτον, 'their custom' in reference to νομίζεται in the preceding line. Others read τοθεὶς τότε, i. e. the man who introduced the custom at the time when it was first introduced. The young man ignores the *natural* element in law. The first lawgiver was a man, and we are men, therefore we may change their laws.

l. 96. ἤττόν τι δῆτ' ἔξεστι; 'have I any less right?'

l. 97. τοὺς πατέρας ἀντιτύπτειν. The words explain the substance of the καινὸς νόμος.

l. 98. εἶχομεν, i. e. we sons.

l. 99. ἀφίεμεν, 'we remit them.' To be handsome the sons will make no account of the chastisement they have received at the hands of their fathers, before the new law came into existence.

l. 100. σκέψαι δὲ τοὺς ἀλεκτρούνας. — — | υ — | υ — | υ — | . An anapaest in the fourth foot of an Iambic tetrameter is very rare, (except in proper names). Hence Porson ἀλεκτρούς, Bothe ἀλέκτορας.

l. 101. Cp. Aves 1347 καλὸν νομίζεται τὸν πατέρα τοῖς ὄρνεσιω ἀγχειν καὶ δάκνειν.

l. 104. κατὰ ξύλου καθεύδεις; 'and roost upon a perch?'

l. 105. The argument is too strong for Pheidippides who can only refer to Socrates in answer. ὦ τάν or ὦ 'τάν. The word is supposed to be connected with ἐτής. It occurs with tolerable frequency in the comedians and orators, and is found occasionally in the tragic poets Sophocles and Euripides.

l. 106. εἰ δὲ μή, sc. μὴ τύπτεις, i. e. 'if you do beat me.'

l. 108. Strepsiades would have Pheidippides beat his own son in return for the beating which he gets from his

father, but Pheidippides answers that if he never has a son he shall have no opportunity of paying off what he has received.

l. 109. ἐγχανών, 'with a sneer on your face.'

l. 110. ὄνδρες ἤλικες. Strepsiades turns to the audience.

l. 113. ἀπὸ γὰρ δλοῦμαι. The same tmesis occurs Nub. 792 ἀπὸ γὰρ δλοῦμαι μὴ μαθῶν γλωττοστροφεῖν.

l. 114. παθῶν δ κ. τ. λ., 'at being beaten, as you have been.'

l. 115. δκ τούτων, 'after this,' i. e. after these blows.

l. 116. Aristophanes now proceeds to ridicule a theory which is found in Euripides and the Eumenides of Aeschylus,—that the mother was not a blood relation to her children, but merely a 'link to knit the generations each to each.' τὸν λόγον τὸν ἦπρω here, as before, is the paradoxical argument.

l. 123. There is no reason for supposing that the theory here ridiculed was in any way to be ascribed to Socrates or to his influence, cp. Plato, Rep. 574 'But, O heavens! Adeimantus, on account of some new-fangled love, can you believe that he would strike the mother who is his ancient friend and necessary to his very existence; or that, under like circumstances, he would do the same to his withered old father, first and most indispensable of friends, for the sake of some blooming love who is the reverse of indispensable.' (Jowett.) ἐμβαλεῖν ἐς τὸ βάραθρον, i. e. as a public malefactor.

l. 125. Strepsiades, when joining Socrates, had abandoned the old gods of mythology for such deities as Air, Clouds, etc.

l. 126. ὑμῖν ἀναθεῖς, 'committing to you.' Cp. Thuc. 8. 82 οἱ δὲ στρατηγὸν (τὸν Ἀλκιβιάδην) εἶλοντο καὶ τὰ πράγματα πάντα ἀνετίθεισαν.

l. 127. μὲν οὖν = ἵππο, correcting the previous asset-

tion. 'It is not the clouds, it is yourself who is to blame.'

l. 128. *στρέψας*. There is apparently a play on the name Strepsiadēs. *πράγματα*, 'pursuits.'

l. 129. *τότε*, i. e. *ὅτε ἔστρεψα ἑμαυτὸν κ. τ. λ.*

l. 131. The Chorus is composed of Clouds. For the idea that God aids a man in his evil courses, cp. Aesch. Pers. 742 *ἀλλ' ὅταν σπεύδῃ τις αὐτὸς, χὼ θεὸς ξυνάπτεται*.

l. 135. *πονηρά γ'*, sc. *ποιεῖτε*.

l. 136. The object of Strepsiadēs in seeking Socrates had been to cheat his creditors, cp. supra l. 17.

l. 137. *ὄπως*, with the future, 'see that you do' etc. Cp. Nub. 824 *ὄπως δὲ τοῦτο μὴ διδάξεις μηδένα. ὦ φίλτατε*, he now addresses his son.

l. 138. For Chaerephon and Socrates, cp. Plato, Apol. 21 'You must have known Chaerephon; he was early a friend of mine, and also a friend of your's, for he shared in the exile of the people, and returned with you. Well, Chaerephon, as you know, was very impetuous in all his doings, and he went to Delphi and boldly asked the oracle to tell him whether there was any one wiser than I was, and the Pythian prophetess answered that there was no man wiser.' (Jowett.)

l. 139. *μετελθών*, 'visiting them.' ('Shall I not visit for these things?') The word does not occur elsewhere in the comic poets, but is frequent in Aeschylus and Euripides.

l. 141. This line is a parody of some line out of the tragic poets, otherwise *α* could not be long in *πατρώον*. Further Zeus was not honoured under the title *πατῆρος* among the Athenians, or indeed among the Ionians generally. Plato, Euthyd. 302. Here the meaning is of course, 'Zeus, the protector of fathers.'

l. 142. For *ἰδοῦ* and *ἀρχαῖος*, cp. supra 1. 19., 3. 37.

l. 144. βασιλεύει, 'is king among the Gods.' Δίως refers to physical theories of the origin of the world.

l. 145. The preceding line was quoted from Strepsiades, who had used it in a previous conversation with Pheidipides. τοῦτ', that Zeus was no longer king.

l. 146. τουτονί. Others τουτουί, referring to Socrates. The reference in τουτονί is supposed to be to a kind of drinking cup which was called Δίως. κεραμεῶν βαθύ ποτήριον, ὃ καλεῖται δίως, ὅπερ ἄνω εὐρύτερον ἔν, κάτω εἰς ὄξυ λήγει. To this the next line refers. δειλαῖος, cp. supra l. 54.

l. 148. σαυτῷ, 'for yourself,' 'at your own cost.'

l. 150. ἐξέβαλλον, 'wished to cast out.'

l. 151. ὧ φίλ' Ἑρμῆ, statues of Hermes were placed before the doors of houses; Strepsiades here turns to the statue before his own house.

l. 153. ἀδολεσχία, 'the silly talk,' dat. after συγγνώμη ἔχε.

l. 154. γραφὴν γραψόμενος, 'laying an indictment against him.'

l. 155. διωκάθω, conj. εἴθ' ὃ τι σοι δοκεῖ, 'or whatever you think good.'

l. 156. Strepsiades pretends that Hermes has answered advising him not to go to law, but to burn the house in which Socrates and his associates are.

l. 158. τῶν ἀδολεσχῶν, 'the twaddlers.' The word is frequent as a contemptuous epithet for the philosophers. ὧ Ξανθία. Strepsiades calls to his slave.

l. 162. αὐτοῖς, 'the inmates,' i. e. of the φροντιστήριον. Thus αὐτοῖς after ναῦς = the crew; after πόλις = πολῖται etc.

l. 164. τιν' αὐτῶν, 'many of them.' Or perhaps τις may be 'one among them' in a threatening sense, meaning Socrates. This however does not agree so well with κεί σφόδρ' εἶσ' ἀλάζονες.



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